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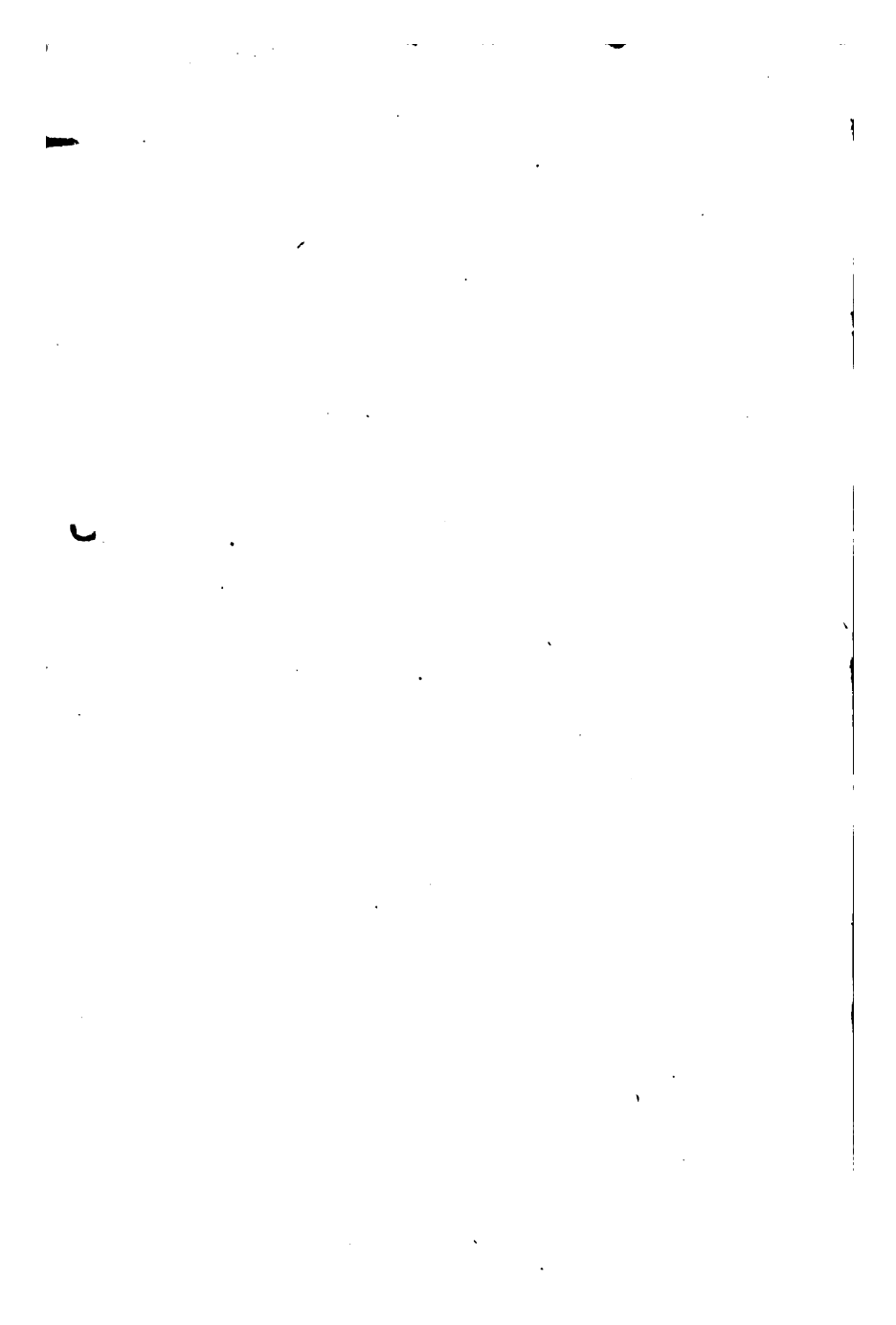
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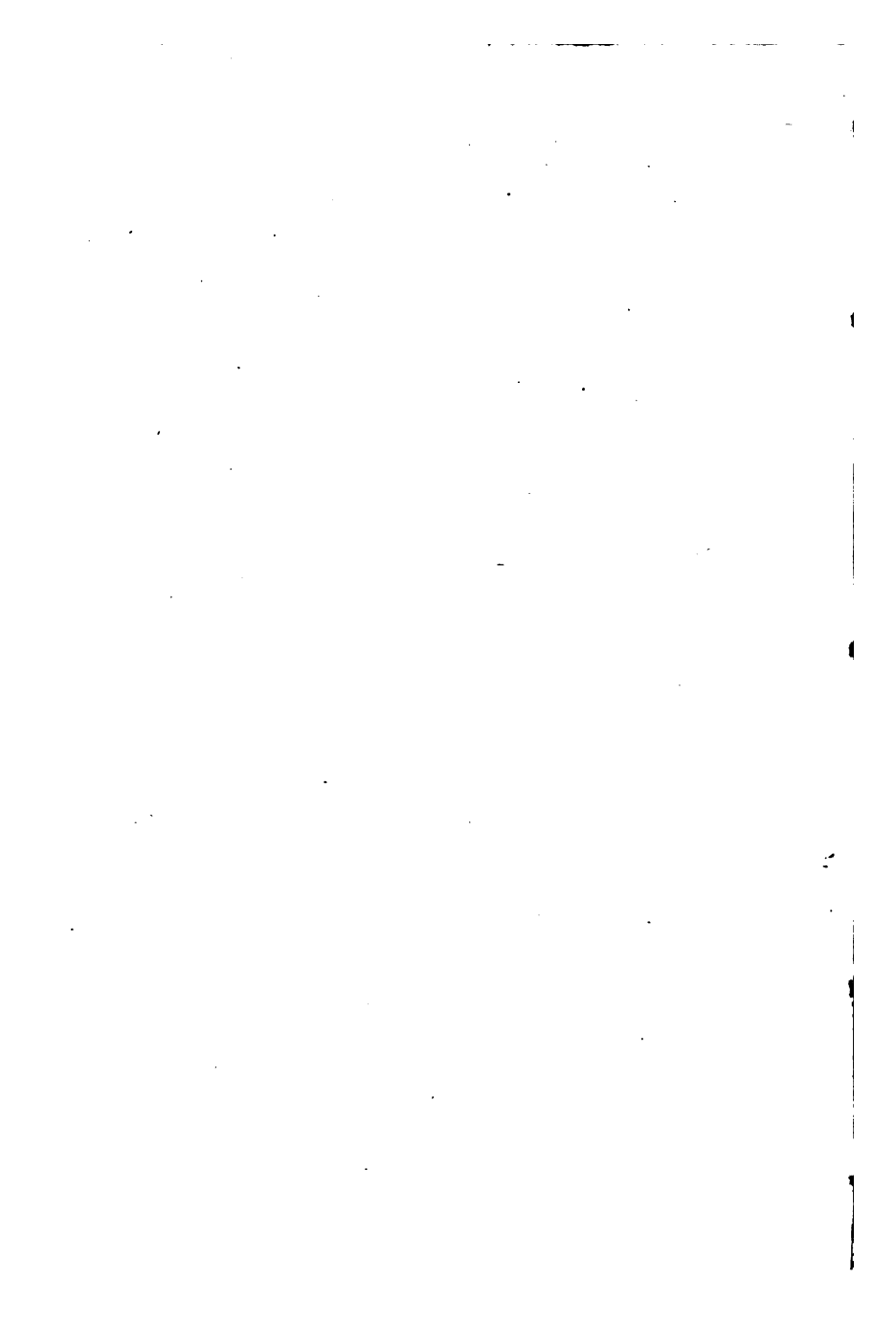


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Presented to  
Vivian Churchill  
For Learning  
Catechism  
Wesley Church  
April 16<sup>th</sup> 1871



# ROUND THE WORLD:

A

SERIES OF LETTERS.

BY

CALVIN KINGSLEY, D.D.,

*Late Bishop of the Methodist Episcopal Church.*

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Volume II.

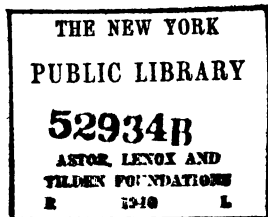
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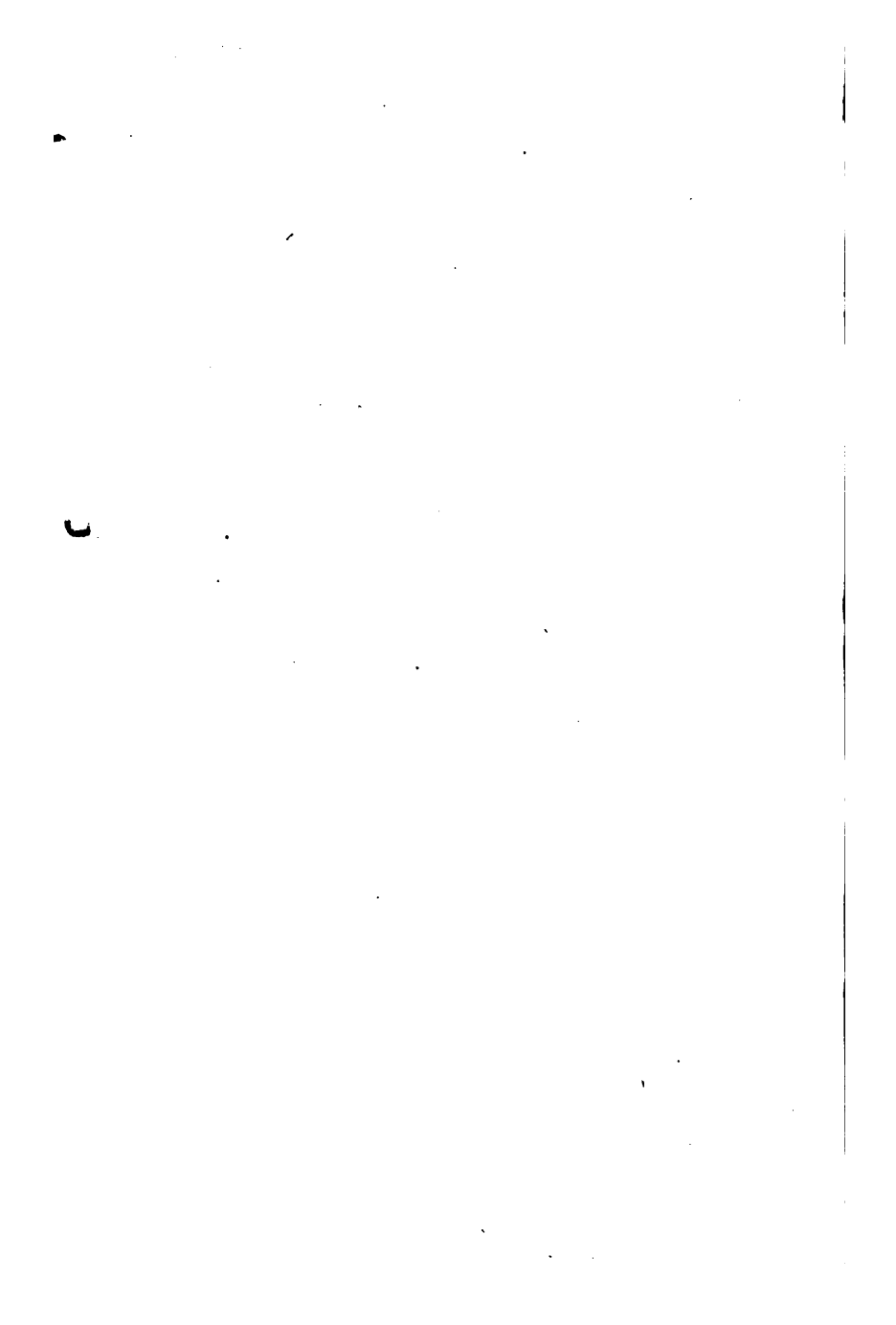
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inable noises that must ensue. The men thus accustomed to labor have a physical development corresponding to a life-long habit of this kind of toil. The muscles of their legs and shoulders are enlarged to an astonishing degree. The lower classes of the laboring men and women appear almost wholly destitute of shame. The men are much given to gambling and to drink. The Japanese are a remarkably ingenious people, so far as preparing multitudes of fancy articles are concerned; but their wares are rather curious than useful. Their mode of doing many things would seem strange to us. For example, the hand-saw among them has a handle like a hoe, and they pull instead of shoving the instrument in sawing. To accommodate this method of using the saw, the teeth stand the other way. In planing boards, or any thing else, they draw the plane instead of shoving it, as we do, working backward. Tailors put the thimble between the first and second joints on the middle finger. The Japanese use the chopsticks in eating, like the Chinese, and like them subsist chiefly on rice. Indeed, their civilization is a kind of a second edition of that of China. Their language is so mixed up with the Chinese, that the latter must be studied before one can understand the former.

In the management of their hair, however,

there is a marked difference between the Chinese and Japanese. The Chinamen shave their heads with the exception of the crown. Into the hair, growing on a small space about the crown, they braid silks in a long cue, hanging down their backs to the feet.

The Japanese shave off just what the Chinese leave on, making their heads perfectly bare about the crown, and allowing the hair to grow on each side of the head above the ears. This hair they do up in a fantastic knot, which rests on the bald part of the oily crown. The Japanese and Chinese invariably have black hair. They call the English red-haired devils. The females do not shave their heads entirely among the Japanese or Chinese, but do up their hair in some kind of material which makes it look as stiff and compact as if it was all one solid body.

Married females in Japan have their teeth stained an indelible black, which gives their mouths an uncouth and ugly appearance. They look as if they had just spit out a mouthful of ink. The real estate of Japan is largely owned under a feudal system; and some of these feudal lords are very rich. The poor have to pay them annual tithes for the lands, and these amount in some instances to as many as *twelve million bushels* of rice to each feudal chief.

The punishment for stealing and adultery is death by beheading, and executions are frightfully common. To a stranger the fish market is a great sight in Yokohama. Perhaps in no part of the world is there a greater variety. The Japanese, like the Chinese, eat every thing, from the huge shark to the cuttle-fish, as well as every part of the fish, in many instances from the gills to the fins.

On landing at Yokohama, in Japan, a large amount of freight has to be unloaded, and a large amount of coal and water taken on for the remainder of the trip to Hong Kong. There is no wharf-dock, but abundant shipping from all civilized countries fills the harbor, and freight is discharged and received by means of boats prepared for the purpose, called *lighters*. The Japanese coolies, men and women, the former almost entirely naked, and the women with a single rag of a garment from the hips down, are employed to move the freight to and from the ship. They keep up a deafening noise, as every motion in moving freight must be accompanied by a measured grunt, or growl, or wail, or sigh, or moan, according to the thing to be done and the taste of the parties.

The great staple article of food with the Japanese, as well as with the Chinese, is rice.

These coolies are hired at the rate of about four dollars per month, and their board, which consists of two balls of cooked rice twice each day. These balls are about the size of a very large orange, and weigh about three-quarters of a pound each. I should think a pound, or a pound and a quarter of dry rice, worth from three to four cents, would make the whole four balls.

It rains in Japan a large portion of the time, and is often chilly in a rain-storm. To be provided against this, the coolies have a fashion of making cloaks of straw. They are constructed of oat-straw, of full length, with the top turned down. There is a head-dress, also of straw. When this cloak is thrown around the shoulders, and the straw head-dress is put on, at the close of the day's work, or in the rain, these heathen look like walking shocks of oats.

Three kinds of shoes are worn in Japan, a brief description of which may interest the reader: 1. There is a *straw* shoe. This consists of a strong mat of straw, made to fit the bottom of the foot, and fastened by means of strings going through the mat and round the ankles. The Japanese horses, what few they have, are shod with straw, in precisely the same way. The mat being made to fit the bottom of the horse's foot, and turn up a little at the sides, is fastened

on by means of strings going round the leg above the hoof. 2. The second kind of shoe is made of cloth for the upper part, and this is attached to a sole of *felt* an inch thick. This is the most common shoe of the Chinese also. Then, instead of our gum overshoes, the Japanese construct a rude sandal of wood, the bottom of which fits the shape of the foot, and across the bottom are two transverse sections, one near the toe and another near the heel, forming two huge corks—a toe cork and a heel cork, of wood, four inches long and an inch thick. The whole is constructed of one solid piece of wood, and kept on the foot by means of a strong rope or string fastened to the top of the sandal, like the bail of a kettle, under which the foot is thrust to the instep, and the pedestrian is enabled to move “high and dry” over a muddy road. The tracks of such a traveler look queer enough. Two impressions in the soft earth, four inches long and one inch wide, and four or five inches apart, are all you see. I judge a pair of these *mud-shoes* in Japan would be worth about ten cents. The Japanese are smaller in stature than Americans and Europeans, the average height of the men being five feet two inches.

There is one portion of the town of Yokohama, called the *curio*, where strangers go to see and

purchase curiosities. Every queer and odd thing imaginable almost is here exposed for sale, the vender generally asking to begin with about twice as much as he expects to receive. The foreign residents here, as in China, occupy a part of the town distinct from the natives, which they have built up themselves. Many of these dwellings are tasteful, some of them elegant. In the native part of the town are numerous bathing-houses or inclosures, where men and women bathe indiscriminately, with hardly more sense of decency than a herd of cattle.

What the religion of Japan is, is hard to tell. At one time the Jesuits, under Francis Xavier, did considerable in their way toward converting the nation, but they were finally expelled from the island, and the last of them, so far as they could be found, put to death. There are at present two forms of religion more or less adhered to among the Japanese: Sintoism and Buddhism. Sintoism has no idols, nor any thing imposing in its worship. Its temples are small, not generally exceeding twelve feet square. It teaches that the Mikados, or feudal chiefs, descended from the gods, and that they become gods at death. The temples have an archway in front, through which worshipers must pass, by which they are instantly identified by a stranger.

The Buddhist temples are more imposing and costly, and have idols small and great. There is one eighteen miles from Yokohama which is sixty feet high and forty feet in diameter, in the form of a man sitting on the ground. His name is Deeboots. But whatever influence this idol may have had in former times, it is evident the people do not fear him much now, for they hold picnics within his body. A man can eat his lunch on the thumb-nail of the idol god. On conversing with Rev. Mr. Coens, of the Presbyterian mission at Yokohama, he gave it as his opinion that there were not more than eight Christians in the empire among the native population. And on being inquired of as to what were the greatest obstacles in the way of the diffusion of the Gospel in that dark land, he mentioned the melancholy fact that foreign residents, by their immoral practices among themselves and with the heathen, were one of the most serious obstacles in the way of approaching their dark minds. But he added, the Japanese are beginning to understand that these merchants and lawyers, etc., that are here simply to make money and gratify their wicked propensities, are not fair representatives of Christianity.



## II.

### NOTES ON JAPAN.

THE Pacific mail steamers stop at the three principal open ports of Japan, and remain from one to two days in each port. This gave me a better opportunity than I expected of gaining some knowledge, by personal observation, of the country and people. There are four large islands and hundreds of small ones, scattered over a space of about thirteen degrees of latitude, and as many of longitude. The climate is semi-tropical, and vegetation corresponds. The great staple is rice; but wheat, barley, Indian corn, and most grains and vegetables are also cultivated, and on many of the islands cocoa-nuts, and bananas, and other tropical fruits are plenty; apples and pears of the russet varieties are plenty, of good size, and very fine to look at, but utterly unfit to eat. They are stringy, woody, and astringent, and no one who has ever seen a good article could endure the taste of these. I

saw large water-melons, but did not taste them. Besides the articles mentioned, cotton, silk, and tea are largely grown in Japan. The amount of tea exported is said to bring \$250,000,000 annually. A very large business is carried on in the eggs of silk-worms. These are deposited on paper cards, and sold in immense quantities to other silk-growing countries.

After leaving Yokohama, we soon entered the inland sea, which lies in a south-western direction, and which affords some of the finest scenery ever looked upon. For several days together we seem to be sailing through a lake filled with countless islands, of every imaginable form, and varying in size from a quarter of an acre to several thousands square miles, and from a few feet in altitude, to many thousands.

The waters in this inland sea are very tranquil and clear, and every island, though no larger than a house, aspires to be a mountain. The whole distance is a succession of the most charming landscapes, varying every moment, and every moment presenting new scenes of beauty. In the narrow valleys between the hills nestle the rude villages of the natives, and thousands of fishing smacks cover the placid waters of this seemingly land-locked sea. Some of the islands are almost a perfect hemisphere, varying in size from a

haystack to that of Mount Washington, in New Hampshire. Then mountains innumerable, single, double, treble, etc., are green to their very tops, with cultivated fields, grass, or evergreen trees.

I have seen and admired the far-famed Loch Lomond, in Scotland. But it was meager compared with the gorgeous beauty of this inland sea. If we could put twenty Loch Lomonds together, and for every beautiful mountain on the margin, and every lovely island in the placid waters, plant a hundred mountains and a hundred islands, we should approximate the wealth and beauty seen in these heathen waters. The hill-sides, where they admit of it, are terraced, some of them for more than a thousand feet in altitude. All is done with the spade and hoe. Millions of bushels of rice and other grains are grown without the use of the plow. One reason for this, perhaps, may be that most of the land in Japan is too precipitous to allow of plowing; and another is, the Japanese seem averse to keeping cattle or horses. A few horses, of a very inferior kind, may be seen shod with sandals, made of straw, and fastened to the bottom of the hoof by means of cords going round the leg above the hoof. Hauling is done by Japanese coolies, instead of horses. Four coolies, shod like the

horses, with straw sandals, and as naked as horses, will haul a load weighing a ton. Such coolies have the muscles of their arms and legs astonishingly developed by this life-long exercise. A singular contrast with the natural beauty which I have described, is the Japanese junk, the only ship they have of native construction. I know not how to describe the abominable-looking thing, only by way of comparison. Those who have seen a Western Iowa stable made of poles and covered with straw, will have the best idea I can give them of these outrageous institutions. Their upper decks are made of bamboo and thatched with straw. How they can float in the water is a mystery to me. They do not venture far from land, but manage to do a coasting business. The Japanese have lately been buying some good steamers of Americans, and are now negotiating for more. The whole country is mountainous to a degree of which I had no adequate idea until I saw it. Some of the mountains are fourteen thousand feet in height. There are twelve or more active volcanoes in the islands, and much of the surface, probably a good deal more than half, is unfit for cultivation on account of its rugged nature. Some of these mountains, however, abound in gold, silver and copper, and good coal is furnished at Nagasaka at five dollars

per ton. The population of Japan is not nearly so large as it has commonly been thought to be. The best judges do not now put the population above fifteen millions. The old city of Yeddo, which, in some of our geographies, is estimated to contain four millions, has considerably less than one.

The Japanese differ very much from the Chinese in their opinion of themselves. They acknowledge the superior civilization of Christian nations, and are anxious to improve. They have no prejudice like the Chinese against adopting the habits of more favored nations. They are glad to get a black coat of an American or European and wear it ; while the lowest Chinese coolly thinks it would vastly lower his dignity to do any thing of the kind. The Japanese send their sons to Europe to learn to be mechanics and machinists. There is an extensive manufactory established at Nagasaka, conducted by Japanese who have been abroad to learn. At Yokohama there came on board our ship one of the Japanese princes, by the name of Hagioka, with his retinue of two-sworded men. This prince had adopted the American Congress gaiter instead of the sandals of his country. And he manifested a great desire to learn every thing he could about America and the Americans. His presence on the steamer

from Yokohama to Nagasaka, four or five days gave us an opportunity of seeing the deference paid to royalty by the Japanese. Whenever one of his attendants approached him, he prostrated himself before the prince. None of his countrymen ever speak to him without crouching to the earth. So much as to utter a syllable in an erect position would ruin one of his subjects, yet he allowed entire familiarity on the part of Americans.

### III.

#### FIRST IMPRESSIONS OF CHINA.

ON the morning of October 5th the muddy appearance of the water, as far as the eye could see in every direction, assured us that we were nearing the mouth of the great Yang-tse Kiang River, in China. No land could be seen, but the earthy matter brought down by the river changes the whole appearance of the water for a hundred miles. The Yang-tse Kiang ranks, with the Amazon and the Mississippi, as one of the great rivers of the globe, and this delta deposited at its mouth has, in the course of ages, recovered from the domain of the sea an area as large as the State of New York. At length land is seen. It is very flat and low, as is the whole character of the country about Shanghai. The tides flow through all streams, canals, and ditches to an indefinite distance.

The river is so wide at its mouth that we can see the land on but one side at first, but after

awhile a low line of land is discerned, by its green color, on each side of this mighty stream. As we ascend, and approach one side or the other of the stream, we can discern objects on the land, and at length, by means of our glasses, ascertain what the people are doing. It has been uncommonly wet lately, and they are availing themselves of the first dry weather to gather the rice crop, the main dependence for food to half the inhabitants of the globe. This low delta is most favorably situated for the growth of rice, for, by means of ditches, the tide can be made to overflow millions of acres at will.

As we ascend the river we observe great numbers of small mounds on both sides, extending back into the country as far as the eye can see. On inquiry, I found that these little mounds or hillocks are the graves of the dead. The corpse is deposited in a strong coffin, made of planks four inches thick, and a quantity of lime is put in with the dead body. The dead, thus prepared, are often kept in the house of the relatives for two years, and then placed on the top of the ground, and a mound of earth raised over it, varying in size from ten feet in diameter to several times that distance, depending, I presume, upon the previous condition of the deceased. In a country so old as China, and so



thickly populated, and where the worship of their ancestry is perhaps the principal feature of their religion, it is easy to see that in forty centuries such hillocks would become very numerous over the surface of the country.

I observed upon the banks of the river, and in the river, herds of buffalo, of a dun color, and with scarcely any hair upon their bodies. These animals are called *water buffalo*, on account of their great fondness for the water. They lie down in it like the swine, and are fond of spending as much time as they have to spare immersed in water all but their noses. A person going along the river will sometimes see, of a whole herd of these animals, nothing but the black spots on the water made by their noses projected upward. Their flesh is coarse, and unfit for beef, but the cows afford a large quantity of excellent milk. The animal is much used by the Chinese for plowing, a single buffalo being generally employed for this purpose.

The Chinese, though the most economical people in the world, will not use a drop of the milk of the buffalo, nor will they taste or touch any thing that has milk in it. Of course, butter and cheese are unknown among them. The Chinese will not eat figs or tomatoes any more than milk, though much of their country is well adapted to

the growth of these pleasant and healthful articles of diet. There is another species of buffalo in China much more smooth and plump than the rough, dun, long wrinkle-horned animal I have been describing. These afford excellent beef, but the Chinese do not make use of beef.

We finally leave the Yang-tse Kiang and sail up the Wong-poo, or Whang-pu, to Shanghai. Shanghai is about sixty miles from the mouth of the great Yang-tse Kiang, and twelve miles up the Wong-poo from where that stream empties into the Yang-tse.

We reached Shanghai about noon, thankful to that kind Providence that has thus far prospered our journey. The heat here was overpowering. A short exposure to the sun is sufficient to produce vertigo, at least with one so worn with a long sea-voyage, and, to me, its never-failing accompaniment, seasickness. I was much rejoiced to see Dr. Maclay at the landing awaiting my arrival. He took me to the home of brother Lambuth, one of the missionaries of the Church South, who, with his excellent wife, did every thing for the comfort of a weary and wayworn pilgrim. Brother Lambuth has been laboring here for fifteen years, and he is much esteemed by the missionaries of all denominations in Shanghai. I remained a day and a

night in this excellent family, more than half of the time too sick to sit up, while the rest was devoted to writing letters to India and America, and packing up my traps for a journey to Peking. Hoping to return here again in about three weeks, in company with Dr. Maclay, I set sail, on Thursday night, the 6th of October, for Peking.

I propose, in a subsequent letter, and after a better acquaintance, to say more about Shanghai. But I became somewhat acquainted with the policy and manners of the English-speaking portion of it before leaving the steam-ship New York. At Yokohama we took on board two lawyers belonging to Shanghai, one an Englishman and the other an American. At Naigasaka, in Japan, we also took on board some more inhabitants of Shanghai. There is a large class of English, French, and American merchants in the town, who form a community by themselves, and occupy a distinct part of the city, outside of the old walled town of Shanghai. The policy of these people seems to be to treat Chinamen with rigor, and to expect their Government to back up their claims, right or wrong, by an immediate show of power. A gun-boat is the logic by which they would like to establish the justice of their position in all disputes with the Chinese.

Just now they are greatly excited and incensed against Mr. Burlingame, denouncing him as a selfish schemer, who is betraying American interests for the sake of a salary. The same men, Britons and Americans, are vehement in their praise of Hon. J. Ross Browne as the champion of a wholly different policy from that of Mr. Burlingame. I think I can see how both these men can be honest, though differing widely, and may speak more about this matter in another letter.

#### IV.

#### SHANGHAI AND ITS SURROUNDINGS.

AS we are fast in the mud in the river Peiho, and doomed to remain so until another tide, I embrace the opportunity thus afforded to "write up" some of my impressions of Shanghai. I expect to see more of it on my return from Peking, but during the short time spent in it I saw and heard enough for one letter.

First, Shanghai is in a low, flat, warm, moist unhealthy part of China; at least it is not generally healthy for foreigners until after a period of acclimation. It is a fast place, so far as foreign population is concerned, and the habits of the people, in turning night into day, eating their dinners in the middle of the night—eating four to ten times as many things at one meal as ought to go into the human stomach at once, and washing it down with four or five kinds of wine, and then smoking it down with lots of cigars, are not conditions favorable to sound health.

The foreign population of Shanghai consists principally of English, French and Americans, who are merchants, factors, bankers, brokers, and lawyers. Besides these there are a few Parsees, who are opium merchants, from Bombay; also a few Moormen and American Jews. These Parsees and Jews are very wealthy.

The foreigners have their separate localities outside of the old walled town of Shanghai. These are called *Concessions*. Hence, there is the English Concession, meaning the locality purchased by the English, or rather held by a perpetual loan, for the Chinese Government will not sell to foreigners; the French Concession and the American Concession, meaning the territorial limits of each nation respectively. The contrast between the native and foreign portions of Shanghai is very marked indeed. Light and darkness can scarcely be considered more diverse. The foreign concessions are clean and neat, have wide streets and comfortable dwellings. Some of the dwellings are even elegant, and almost palatial. Here are custom-houses, court-houses, consulates, ware-houses, called "Godowns," as they ought to be when devoted to the opium trade, a Roman Catholic, and an English Church. Most of these are massive, substantial structures, built after the style of the great

Western nations, and some of them are beautiful specimens of architecture.

The native portion of the city is surrounded by a high, strong wall, around which is a deep moat or ditch. Through this ditch the tides flow freely back and forth. The city is entered at different points through gates. On entering through the gates into the ancient walled city, one will have such a contrast between Chinese and Christian civilization as he never before imagined. I wish those who are so fond of praising the former could see for themselves. The streets are so narrow, even the best of them, that a single horse and cart can not be driven through them. And they are dark, and crowded, and filthy to a degree that seems incredible. The streets literally swarm with men, women, and children. Soldiers marching in "close order," or Fourth-of-July processions, are only what may be seen in all these streets all the time, so far as compact masses of humanity are concerned. The houses, which are one-story, are dark and filthy to the last degree, and crowded to overflowing. The stench in many places is insupportable. How it is possible for human beings in such a climate as Shanghai to live a week in these wretched abodes is marvelous to me. Americans would soon perish from the earth on such a

fare, but the Chinese seem to enjoy it. The wonder is that cholera does not sweep them all away. It certainly would soon put an end to Europeans or Americans living in such abominable filth and eating such food. It would seem as if the stomach of a Chinaman is itself at war with all respectable civilization. They do not wait for fruit to ripen, but eat every thing green. They bring peaches, persimmons, and all other fruits to market from the time they are half-grown. The same is true of grapes.

By the way, the Chinese persimmon is a singular fruit. It grows on a tree like the persimmon of the United States, but in appearance exactly resembles the tomato. Any person seeing this fruit in market, and it is remarkably abundant here, would take it to be tomatoes. It is very pleasant when allowed to get ripe, and does not, as with us, require the frost to make it good. There is said to be a kind of peach here almost exactly resembling the persimmon, but I have not seen it.

As we entered into the walled part, that is, the old native city of Shanghai, we saw a man that had been brought outside the gate and laid down in the open street to die. A straw mat was thrown over him, and he was thus dying untended and alone. It was a very sad sight.



While taking a walk through the native city, I was shown through the "Tea Gardens," answering somewhat to the German beer-gardens—places where the Chinese go to get a lunch, drink tea, and have a social chat together. But O what a contrast between a China tea-garden and a German beer-garden! Much as we deplore the evils of the latter, it is a paradise compared with the former; especially is this so in the matter of cleanliness. There was a pool of exceedingly filthy water in one part of the inclosure, and it was hard to tell whether the whole thing taken together more resembled a cow-yard or a goose-pond. Filth! filth! filth! to an extent that is incredible until seen, characterizes every part of the native city.

Like the Germans, all the Chinese smoke, but many of them, as the reader is aware, smoke opium instead of tobacco. Opium smokers are easily detected by their cadaverous, haggard appearance, and by the dreamy expression of their eyes. Some of them look like mummies. Their flesh has literally dried on to their bones. We saw one with pipe in one hand reciting doggerel poetry to as many as he could collect around him, expecting each one who listened to give him a *cash* to enable him to get more opium.

I have spoken of the contrast between the

native and foreign parts of the city, as to cleanliness and general good appearance. I wish I could as favorably contrast the morals of the foreign and native merchants. But my sheet is too near full to enter upon a subject which may be more fully discussed hereafter.

## V.

### FROM SHANGHAI TO TEINTSING.

THE journey from Shanghai to Peking and back consumes a month, and is not made on "flowery beds of ease" at any time, least of all in the Spring and Fall, when the monsoons become furious storms. The water is very shallow in the Gulf of Pechele, between Chefoo and Tacoo, and navigators depend on the tide to help them over the bar. But as the opening to this gulf is from the south-east, a north-wester has a tendency to prevent the tide from coming in, and thus hindered, vessels can not get up the Peiho River to Teintsing, the last port on the way to Peking. From Teintsing the journey to Peking has to be made by carts in part or in whole, according to the time one has to spare. We, that is, Dr. Maclay and myself, after being detained by strong head winds on our way up the coast, and further detained for two days by the north-west wind blowing the waters out of the gulf at

the mouth of the Peiho, determined to take carts at once for the famous capital of China.

On the morning of the 14th of October we commenced our journey overland. We determined on an early start, but to determine on such an event is one thing and to do it is quite another, when you have to deal with Chinese coolies and muleteers. As we were getting ready a Chinese funeral came along. The Chinese, like the Japanese, when they have any thing to do, make a great fuss about it, and a funeral is not an exception. Every one was giving orders at the top of his voice, much after the manner of an excited company of villagers when a fire breaks out, before any fire company has been organized. The whole affair, to a stranger, appeared incongruous enough.

This part of the journey to Peking requires that the traveler should take with him his own bed and bedding, and provisions and a man to cook them, and that he should lay in a large stock of patience into the bargain, no provision being made at the Chinese inns for any of these commodities.

The vehicles used for the journey are carts, one to each man, and each cart drawn by two mules. The hubs of the carts, although designed to carry but one man and the driver, are as large

as those of our strongest drays in the United States, and the wheels as strong and full of rivets as the wheels in Ezekiel's vision were of eyes. Through these ponderous hubs the axles project for a distance of seven inches, being three inches in diameter where they come through. What good this projection of the axle does, except to hit against every thing, belongs to Chinese civilization to determine. On to these axles, which are very heavy and strong, are attached heavy frames, made of two scantlings, running from the mules' head across the axle, to which the frame is made fast by strong bands and bolts of iron. There is nothing in the shape of a spring, or thorough-brace, or any such thing. The Chinese have not got along to these things yet in their civilization. On to this frame is fastened the thing in which you are to be imprisoned during your trip to the capital of the Celestial Empire. It is only large enough for one person, who is expected to sit with crossed legs on the bottom of the machine. This strange cage is a kind of a cross between a hen-coop and a dog-kennel. It is made of hard wood, and very strong, the sides being made to resemble the windows in a penitentiary, the checkered bars being of hard, strong wood, instead of iron. There is no seat of any kind, nor any thing on which you can lay

hold to steady yourself, as a protection against the terrible jerks you suddenly get from side to side as your cart drops into the ruts of ages, and is jerked out again by mule-power. Your prison somewhat resembles an old-fashioned Pennsylvania or Kentucky freight wagon, bating the size, only the ribs of your inclosure are much nearer together, and stronger. Then over all is placed a covering of strong, blue cotton muslin, to prevent the rain or dust from coming in, or you from seeing out, except in front. This cover is made to come down in front of you, so that you must crouch to see out even in front, like a dog looking out of his kennel, or a chicken looking out from under the old hen in a rainy day. You must first get on to the shaft, and then crawl backward through this hole to your quarters. Bed and bed-clothes, carpet-sacks and shawls, are packed away in this little cramped concern, and you endeavor to adjust them so that your bones may escape being broken against the rough sides of your narrow cage. But the roof is so low that if you put in enough to make any thing like a comfortable seat, your head will hit against the top, and if your head barely escapes the top of the roof in the middle, it will be sure to hit the sloping sides as soon as the cart gets under way.

Two mules and the driver complete your outfit. One of these mules is hitched to the cart after the usual manner of attaching a horse to a dray; the other is fastened to the axle, and pulls between two long ropes, affording him an opportunity of hauling at any angle with the general direction, from one to one hundred and eighty, and also by means of the great length of the ropes between which he exerts his force, and from the fact that he wears no bridle or reins of any kind, to go behind if he chooses, or as far one side as is convenient. This arrangement also affords an excellent opportunity for one mule or both to become entangled in the slack-rope—an opportunity often improved, and, furthermore, it affords mule No. 2 the means of getting his rope round hucksters' stands, and tubs of water, and boiling kettles, in the narrow streets of towns all along the journey.

Now imagine a pilgrim stowed away in this unspeakable go-cart, with the aforesaid mule No. 1 attached to the cart between shafts four inches square, and mule No. 2, without bridle or reins, attached to the axle-tree by means of twenty feet of double slack rope. Two bags of bran are fastened on before the hole in the cage for food of mules. The driver sits on one of the shafts.

Pilgrim crouches and looks out of the hole in front. The driver gives the order to march. Mule No. 1 is ready to go, but No. 2 is n't. No. 2 is now ready, but pulls at right angles to the line of march. *Ting Chung* now makes strange noises, such as you might imagine to result from prolonging the sound of *E* with a hot poker at his back. No. 2 understands the strange noise, and comes into line. And now all go forward for a few yards, when mule No. 2 sees a tub of water in the street, and steers off at right angles to take a drink. But drinks of water have to be paid for in Chinese towns, and the driver is sparing of his *cash*. So more of the strange noise aforesaid, with a crack of the whip, brings No. 2 into line again, but in doing so he manages to get his slack rope round the tub of water, when twenty Chinamen scream as if the day of doom had come. No. 2 don't care for their screaming, but seems to enjoy a mulish satisfaction in wasting what he was not allowed to enjoy, and so overturns the tub. Such of the villagers as are not interested in the loss of the water, peep into the hole in front to see the "foreign devil" within.



## VI.

### FROM TEINTSING TO PEKING.

NOW be it known to all whom it may concern, that the road on which we travel is the great national highway between Peking, the capital of the Celestial Empire, and Teintsing, its nearest sea-port. But be it known also that this same national highway is about the most execrable road on earth. After the most careful scrutiny during the whole distance, I could find no evidence that a single hour's labor has been given to any kind of repair for the last two thousand years, or that there ever was any road made to begin with. Like Topsy, it "grewed," and has grown worse ever since it has been growing. There is not, and never was, a single yard of macadamizing. In many places the road is worn into the ground to the distance of ten feet or more, and so narrow at the bottom that two carts can not, by any possibility, pass each other; indeed, a person on foot can not pass a cart in

some places. During the wet season the mud is almost without bottom, and during the dry the dust is insufferable. The soil for the whole distance between Teintsing and Peking, over eighty miles, is a sort of clay-loam, a kind of medium between the bottom lands on the Missouri and the adobe lands of California. The reader can easily imagine its condition in very wet or very dry weather. During the rainy season it is often wholly impassable. The furious winds that prevail in this part of China cause the dust to become both blinding and stifling, and the character of the soil causes the ruts to become as difficult as it is possible for ruts to be.

We have but fairly started when the left wheel of the cart drops into one of these dreadful ruts. I am sure Lucifer did not fall faster, though he might have fallen further. No one who has ever tried it can imagine with what rapidity the upper part of such a rig moves to the right and left as one or the other wheel drops like lightning into these ruts. This sudden movement hits the left temple a fearful blow with one of the standards of the man-cage. Springing from that side instinctively, wondering whether you are killed or not, you are just in time for the counter motion, and get another knock on the other side to match. If any one ever had any poetry in his

head about a journey on the great national highway to Peking, he will be ready to sing,

"My former hopes are fled,  
My terrors now begin."

Consider the events thus imperfectly described, to occur over and over again for an indefinite number of times for two days and considerable portions of two nights until you ache in every bone, and muscle, and nerve, and are thoroughly sore from head to feet, from being beaten and thrashed, shaken and churned as nearly to jelly as the materials will admit, and you have the journey, *by carts*, from Teintsing to Peking.

But will it not seem good after such a pounding through the day and part of the night, to stop at a hotel and rest? We shall see.

A Chinese hotel, or inn, as they are called in this country, differs somewhat from an American or European hotel. We approach them by driving through an archway into a court, a hundred feet square, more or less. This court is full of carts, mules, and donkeys. It is surrounded by one-story buildings on all four sides. Two sides are devoted to mules and donkeys, and two to travelers. Your cart is backed right up to the door of your apartment. The court or yard will contain mud or dust to an indefinite depth,

according to the season, and reminds one of the cattle-yard at some of our Western railroad stations. The apartments for travelers contain two rooms each, one for cooking and the other for sleeping. The floor is of a large, soft brick, on which the mud or dust is supposed to be not so deep as in the open court. In the sleeping apartment is a raised platform extending across one entire side of the room, covered with rude plank, either split or sawed by hand. Under this platform is a hole for a fire. There is no wood for fuel in this part of China, and the fire is made of corn-stalks, cotton brush, weeds or any such trash, and the smoke enjoys the largest liberty, not being restricted by any chimney or flue. There is sometimes one rude wooden chair in the room, never more, and sometimes one or two benches or stools besides. No looking-glass or furniture of any description, except a rough table on which you eat your food, which you carry with you. On the hard platform already described you spread your blankets, and cover yourself with your shawl and such other bed-clothes as you have with you. There is no window in the house, except the light afforded through greased paper, which was none too clean at first, and grown no more so with age. With your head, and back, and limbs all aching, and your stomach

revolting, both on account of the terrible churning you have received, and the stench which greets you, you lay yourself down to rest for the night, thankful that matters are no worse.

You will soon learn that a watchman is employed by the inn-keeper to guard the property of travelers, who will be sure to keep you awake by incessantly pounding on a kind of wooden bowl, to let you know he is there.

The return journey is generally made by coming back from Peking to Tung Chow, on carts, and then taking a Chinese boat from there to Teintsing, down the River Peiho, the most crooked and muddy stream that any body ever saw. In some respects the fare is better and in some worse than by carts. It requires one day more, and is, on the whole, more comfortable, or, to speak correctly, *less uncomfortable*. The boats have neither beds, nor doors, nor windows, nor any thing else but a hole, into which you get and make the best of it. The Chinese boats and junks are of the most rude construction, with a sail which is ribbed with bamboo, and the whole affair presenting a most ancient aspect, and, when all sail is spread, resembling somewhat a *superannuated bat*.

I have thus been somewhat particular in the description of this journey, to give the reader an

inside view of Chinese civilization and Chinese conservatism. Foreigners would gladly construct a railroad from Teintsing to Peking without a cent of cost to the Chinese Government, but the latter will not permit it. Christian ideas and Christian enterprise will cure all this, and nothing else will.

## VII.

### MISSIONARY MEETING AT PEKING.

ON the 5th of October I arrived in Shanghai, China, and on the 6th took ship for Peking, in company with Dr. Maclay. A little rest would have been grateful to me after a sea-voyage of thirty-one days, but no time was to be lost, as navigation in Northern China becomes very uncertain and hazardous after October. We arrived in Teintsing, the nearest port to Peking, on the afternoon of the 13th, and started early the next morning overland for Peking. After a journey in Chinese carts, which are as difficult to render into English as the Chinese characters, we reached Peking in the evening of the 15th. The journey, the character of the country through which we passed, with some of the sights most interesting to a Christian traveler—have I not already described them?

In this article I propose to give the reader some of the missionary aspects of Peking. It

is known to those who have kept posted in our missionary affairs that the Methodist Episcopal Church has lately established a mission here. Two missionaries, with their families, brothers Wheeler and Lowry, have been on the ground for about nine months, and are rapidly mastering the Mandarin dialect, which, on account of its being used, with slight variation, by half the population of China, and from the fact that it is the dialect of the classics, and the official channel of communication among all Chinese scholars and government officers through all the provinces, is undoubtedly by far the most important dialect in the empire. These brethren will soon be able to preach a little to the natives in their native tongue, and every effort will improve their knowledge of the language. They ought to be reinforced *at once* by at least one or two missionaries. In addition to these brethren of our own Church, the London, Church of England, American, and Presbyterian Boards all have missionaries here, and are all laboring in the utmost harmony to extend the kingdom of God in this city and vicinity. The Roman Catholics have also their missions here, as elsewhere, all over the empire. They have a fine cathedral, and a school, and museum within the limits of the Tartar City. I may say they are the same bigoted, intolerant



people here as elsewhere, and fill their Chinese converts with contempt for Protestants.

We visited all the Protestant missionaries, and had delightful interviews with them. After attending the Episcopal service in the morning, I preached in the chapel of the London Board at night on Sunday.

On Monday night we had a meeting of all the missionaries, at the house of brother Wheeler, designed for the most free and full interchange of views in relation to missionary work. Brother Maclay, from Foo Chow, who is here regarded as a veteran missionary, took a lively interest in the deliberations. It was an occasion which I shall long remember. Several topics were suggested in order to avoid random talk, namely:

- I. Difficulties in the way of missionary success.
- II. Best methods of reaching the people with the Gospel.
- III. What is desirable in the way of schools.
- IV. Character of native Christian experience.
- V. Prospect of native Churches becoming self-sustaining.

On some of these topics there was a diversity of opinion, much the same as there would be if the same questions were propounded at home among the representatives of five religious denominations.

I. The difficulties were formidable.

1. The language is probably the hardest in the world, having difficulties that no one can realize till he undertakes to learn it. But, if it is more difficult, it gives access to more souls than any other language in the world.

2. Political and social condition seem to be directly arrayed against the Christian religion. The Mandarins seek to make it appear that to embrace Christianity is treason to the State. The worship of dead emperors is the highest religious service in the estimation of these ultra-conservative idolaters. But when the true religion has once taken hold of the Chinese mind, this power of the Mandarins and this strongly conservative character of the people may be turned to good account in promoting steadfastness and immovability.

3. The power of the parent over the child, extending to life and death, now operates as a terrible barrier in the way of the Gospel, and almost shuts out Christianity from its most hopeful field, the young. But when the Gospel shall turn the hearts of these parents, first to Christ and then to these children, this power over the child may be used by these Chinese fathers, as by Abraham, in commanding their households after them so that "they shall keep the way of the Lord."

II. As to the best methods of reaching the people there were several opinions expressed. Some thought an English college or university in Peking, the head-quarters of the empire, would send out wholesome influences throughout the land, and favorably dispose the natives toward Christianity. It was contended by one of the missionaries that, as the Chinese are a very self-conceited people, the best way to introduce Christianity is to convince them, by splendid colleges, that we know more than they do, and thus make them ashamed of themselves. Others thought this a worldly policy, and contrary to the way in which the Gospel was first propagated; but it was said, in answer to this reply, that the first preachers of the Gospel were miraculously endowed with the gift of tongues, and hence that the two cases are not similar. Others hinted that a *gun-boat* was a useful institution in the evangelization of China, but this hint was quickly extinguished by those who protested that Christ's kingdom is not of this world, and has better forces than gunpowder for its propagandism.

Others contended that the most effectual way, and the only effectual way of propagating the Gospel is by the preaching of the word, without waiting for any thing but an ability to speak the

language, and depending upon the Holy Spirit to accompany the truth in the conviction and conversion of the sinner, and that Christ had promised all needed aid to make this preaching effectual, and that we had a right to claim the promise that he will always be present with such preaching, and that colleges and universities should follow as a result, not precede the preaching of the Gospel to a heathen people. Those who took this view had been the most successful in the conversion of souls.

III. On the subject of boarding-schools. Some had found them a success, and others a failure. Much depended on the character of the teachers employed; and still there was a wide difference of opinion as to the policy. Day-schools, for those who chose to send, met with more general though not with universal favor. It was said: "If you, as missionaries, open a school to teach astronomy, the Chinese think Christianity is astronomy, or chemistry, or mathematics, or whatever else is taught in the name of Christianity; but if you teach and preach the simple Gospel of Jesus Christ, the heathen will not only not misunderstand your errand to them, but that God's blessing on these efforts will draw after the Gospel all other needful things, in accordance with the Savior's promise that all these

things shall be added to those who seek first the kingdom of God and his righteousness, and that the Chinese are able to do their own school-teaching if we give them the Gospel.

IV. As to the character of native Christian experience, all agreed that it was genuine and encouraging, but not by any means up to the standard of experience preceded by Christian training from childhood. Some noble examples were given of firmness and integrity amid violent persecution and danger.

V. On the question of native Churches becoming self-sustaining, and of throwing the responsibility of carrying forward the Gospel by native preachers there was entire agreement. It seemed perfectly evident to all present that the only hope of the evangelization of China is, under God, in the native ministry. And all are endeavoring to educate the members and native helpers up to this point, and urging upon all societies and Church-members the importance of systematic contributions in this behalf.

At first I was a little disappointed at the difference of opinion on some points, but I remembered that among the Apostles themselves some differences of opinion as to measures are recorded to have existed.

## VIII.

### TEMPLE AND ALTAR AT PEKING.

**O**F all the sights about Peking there is none which has so much interest for a Christian as the "Temple of Heaven." Here the emperor goes to worship three times a year, attended by his court. This temple is situated in the south, or Chinese city, and with its accompaniments must have cost millions of money. There is an avenue, I should say three hundred feet wide, on which is a marble pavement for the emperor to walk on as he visits the temple and altars of heaven. There is a gate through the wall, dividing the Tartar from the Chinese part of the city, which is never opened except for the emperor to pass, as he goes to worship. There is also a wide avenue from the imperial palace, through the Tartar city to this gate, across which no dead body is ever allowed to be carried. Hundreds of acres of ground, planted with cedars of various kinds, surround the temple and altars.

These forests are kept up, from age to age, by the planting of young trees to supply the place of those which die with age. These sacred places are surrounded by two concentric walls, besides the outer wall of the city inclosing all. Each wall has to be passed by going through a gate of immense strength, which is opened by a Mandarin, on being paid a small sum of money. In theory, the place is absolutely closed to all foreigners, but in fact, a foreigner can go any where, except, perhaps, into the Forbidden City, by giving a small bribe to the attendant Mandarin. At every gate you must expect to give a small sum of money. The attendant will ask two or three times as much as he expects to get, as well for this as for every thing you procure in China.

The Temple of Heaven is three stories high, surrounded by three terraces, rising one above the other, each fifteen feet wide, and ascended by wide stairways on three different sides. These stairs consist of nine steps each, and nearly a foot each in height, making twenty-seven steps to the plateau on which the temple stands. At the base of the stairway is an immense bronze urn for burning incense. The temple is covered with a roof of blue porcelain tiling, giving it a remarkably rich appearance. The other build-

ings and walls in the neighborhood are also covered with porcelain roofs, some blue, some green, and some yellow. The roof of the temple is sustained by means of sixteen immense pillars of solid wood, standing inside of the building. The largest of these pillars are four feet and a half in diameter, and forty to fifty feet in height, in one solid piece of timber. They are of Teak, and have been brought from near Birmah. The transportation of such masses of timber, over land and water, must have cost immense sums of money. In the temple is a throne, on the back of which is written in Chinese, "Supreme Ruler of Heaven." Before this throne is a table containing the offerings. Here, before the offerings and the throne, the emperor kneels, and worships the Supreme Ruler of Heaven. Eight chairs, four on each side of the throne, are placed for the eight preceding emperors, whose spirits are supposed to come here at the same time the living emperor comes to worship. There is no idol of any description in or about the temple. Thirteen bullocks are offered here three times each year. One of these, after being prepared after the manner of the Jewish sacrifices, is burned whole upon the altar of burnt-offering. This altar stands at a distance of perhaps fifty yards from the outer terrace surrounding the



temple, and is an octagon made of large stone-colored brick, but glazed on the outside and blue. This altar is twelve feet in diameter, and ascended on three sides by stairways, consisting of nine steps each, with an elevation of about a foot to each step. This octagon is hollow, and filled with earth up to within two or three feet of the top, and large enough to take in the bullock whole, which is consumed here. The slaughter-house where the bullocks are killed and prepared for the offering is reached by means of a covered way, which contains seventy-two compartments, each compartment being fifteen feet long, the floor for the entire distance being of immense-sized, stone-colored brick. Here is a place for killing the bullocks, an immense cauldron for washing their flesh, a place for the hair and offal, and a place for the emperor to inspect them, with suitable arrangements for the whole business of sacrifice. The twelve that are not burned are distributed, and eaten after being offered. The temple is lighted by means of octagonal orifices in the sides, shaded by lattice-work made of cylinders of blue glass. At a little distance from the temple, we pass through another gate to the House of Fasting, where the emperor fasts three days before the sacrifices are performed.

Then south of the temple, we pass through

another gate to what is called the Southern Altar. This is on an elevated plateau, of the same size and form as the foundation for the temple already described. But every thing is marble, and there is no temple. The upper surface being ninety feet in diameter, and surrounded by a marble balustrade, forms a circle of ninety feet, with marble floor, and nothing but the heavens above. This is called the open altar. Here, on a circular stone of marble, the emperor, after fasting three days, kneels and worships the "Supreme Ruler of Heaven." At the same distance from this altar as the altar of burnt-offering is from the temple, and similarly situated, is another altar of burnt-offering, built exactly like the first one described, on which are offered "whole burnt-offerings." Besides the altars for burnt-offerings, already described, there are eight other altars at each place, making with the altar of burnt-offering the sacred Chinese number, nine, where silk is also offered.

No one can see this place with its appointments, and not be impressed that the offerings here made, and the old Jewish sacrifices, had a common origin. It seems to be evident, moreover, that at the time this worship was introduced, the Chinese were not idolaters. 1. There are no idols of any kind about any of these altars

or temples, while in all the Buddhist and Tavist temples there are thousands of them. 2. The name written on the throne or chair before which the emperor kneels, "Supreme Ruler of Heaven," seems to indicate the same thing. The Temple of Heaven is said to have been built five hundred years ago, then probably in the place of one still older. At present, however, idolatry, in the form of ancestral worship, is the universal practice all over China. It is moreover evident that the Chinese religion every-where is going to decay. All the best and most imposing temples are very old, and rapidly going to pieces, and no new ones, except of a very inferior kind, are taking their places. There is also evidence that the Chinese character for energy, enterprise, and integrity has greatly deteriorated with the deterioration of these ancient and better forms of worship. Even honesty is not now expected among heathen Chinamen any further than men are compelled to be honest. They will do any thing for money. Every thing relating to public affairs, from highest to lowest, is carried on by the most unblushing system of bribery, and the government on this account has come to be an almost intolerable burden. Even the temples are now offered for sale, some of them, that the copper composing the idols may be turned to pecuniary account. Pub-

lic opinion will not exactly tolerate the desecration of the temple by native Chinese; but they will allow foreigners to buy the temples and dispose of the copper, and they will buy it of them. A temple is now offered to our mission in this way, and the owner will buy back the copper, paying \$40 more for that than he gets for the temple, grounds, idols, and all.

## IX.

### THE CITY OF PEKING.

WHO, on visiting a city or country for the first time, especially if it be one about which he has thought and read much, has not been disappointed in not finding things as he expected? In nothing during my whole life has this remark been more fully verified than in the first sight of the great city of Peking. From childhood I had associated it with images of neatness, cleanliness, and refinement, even though it be a heathen city. And a great many fine things said about the superiority of Chinese civilization, as in some respects superior to all others, had somehow rather confirmed my early impressions.

So far as the living, moving mass of humanity is concerned, matters are precisely the reverse of what I had fancied. It is true, there are neatness, cleanliness, elegance, and good taste seen in connection with the grounds about religious temples, and imperial tombs, and places of idolatrous

worship ; but even this evidently belongs to a past age, and there are unmistakable marks of decay every-where seen, even in what at one time must have commanded great attention, and consumed great resources. The most gorgeous temples are going to decay, and will never be rebuilt, and the most charming landscapes are slowly verging toward a common forest.

After traveling two days and part of two nights from Teintsing, the nearest port to Peking, in the hardest going carts that human ingenuity could invent, and over roads that have been "let alone" for twenty centuries, we came in sight of the ancient city, or rather in sight of the *wall* inclosing the city, for the wall is so high and the houses are so low that you can not see any thing inside. The entire length of the outer wall, including that between the Chinese and the Tartar city, is not far from twenty-five miles in length, and, on an average, fifty feet high. It is sixty-six feet thick at the base, and fifty-four at the top. Besides this, there are buttresses every few yards, where the wall is double its usual thickness, and every fifth buttress makes the wall one hundred and fifty-six feet thick for a space of one hundred and twenty-six feet in length. The city is entered on different sides by nine huge gates, and each one of them is a double gate ; that is, wherever

there is a gate into the city there is an extra wall surrounding an area of an acre, more or less, so joined to the main wall, that you must go through two gates at right angles to each other in order to get into the city. To get through these gates you must pass through vast archways in the solid wall, like going into a tunnel on a railroad. Each archway is closed by a monster gate twenty-five or thirty feet high, ten inches thick, and iron-clad, like our gun-boats. When the gates are shut, as they always are at night, they are barred on the inside by heavy beams of timber. A stranger or foreigner must have a special passport, obtained at Teintsing, for which he must pay five dollars, in order to get in. The ordinary passport brought from home will not permit him. As we entered Peking, on the 15th of October, the wind was blowing one of those gales so well understood in Northern China. There had been no rain of any account for a long time, and the dust was blinding. The storms of dust in this part of the country are frequently so severe as to destroy life. To be caught in one of them where there is no shelter is a terrible calamity. Now we are fairly inside of Peking, and as fast as we go in our poetry goes out. Unlike all other cities in China, Peking has wide streets ; at least its principal avenues are wide, as wide as is usual

in American cities. I speak now of the northern or Tartar city. The Chinese or southern city, like all other Chinese towns, has streets not more than one-tenth the width of those in Peking. It must be borne in mind that Peking proper is made up of two cities, each surrounded by a wall, the middle or partition wall being common to the two cities. The northern or Tartar city is about four miles square. The southern or Chinese city projects east and west beyond the Tartar city limits, and is about two miles wide, and perhaps a little more than four miles long; so, that the general shape of the combined cities is a quadrangle six miles long and four miles wide, being longest from north to south. The Tartar city was built first, and afterward the other was added on. Peking has been a walled city for twenty-two centuries, perhaps more. The houses, as is the custom every-where in China, are but one story high, and in Peking are built of brick, filled into wooden frames. The floor is either of brick or of earth. Most of the Chinese, every-where, prefer the earth to any thing else for a floor. In places where stone is plenty houses are generally constructed of this material, still having floors of earth. In a large region of Northern China, houses are made of mud. The houses in Peking are all destitute of chimneys, although



the Winters here are as cold as in Pennsylvania or Ohio, and require even more fuel to keep them warm, as they are so poorly constructed. Coal is brought thirty miles from the mountains on the backs of camels and with the extremely low price of wages every-where prevailing in China, is worth eleven or twelve dollars per ton. As the reader will readily anticipate, a dark, damp house, without any windows but oiled paper, and without any chimney or floor except of soft brick or softer earth, would be an uncomfortable place, according to our notions of comfort. Besides, fatal results, arising from burning coal in a close room, are of frequent occurrence, in cold weather especially. But the haughty Chinaman would reject, with infinite scorn, any proposition to enlighten him on the subject of domestic economy or domestic comfort, coming from a foreign barbarian.

Filth in every possible form abounds in all parts of the city. Where the streets are wide, immense holes are dug out to furnish earth for brick or some other purpose, and these holes are the receptacles of manifold filth, both in the liquid and solid form. The city is not supplied with water except what is furnished by wells. During the Summer, when it is very dusty, the streets are sprinkled at night by throwing on

them all the filthy water that has accumulated during the day, and all that can be scooped out of the sewers. This water smells so badly that while this operation is going on the stench is nearly insupportable. The water dries out during the night, and leaves its impurities in the dust, to be taken into the lungs and stomach the next day.

## X.

### OBSERVATIONS IN PEKING.

FROM the top of the wall that divides the Tartar from the Chinese city, there is an excellent opportunity of looking over the united city of Peking. The wall being fifty feet high, and the houses, with a few exceptions, only one story, you can easily overlook the whole. The great number of trees gives the city, as viewed from the wall, quite a rural appearance. At the north are seen the imperial palace, the marble bridge in its vicinity the mountain of coal described elsewhere, and the various attachés of royalty in the imperial and prohibited cities. Turning southward you have before you the Temple and the Altar of Heaven, and also the Altar of Earth or of Agriculture, previously described. The two together with the wide avenues leading to them, in the spacious grounds surrounding them, occupy probably more than two thousand acres. From here is also seen the Hall of Literary

Examination, where forty thousand students compete for degrees, which, when obtained, entitle them to hold various offices according to the dignity of the degree. From here is also seen the Hall of Punishment, an inclosure of ten or twenty acres surrounded with a strong wall, which is covered with dry *thorn brush*, and surrounded by a ditch. Here criminals are beheaded, and their heads exposed in cages. It is supposed to be very embarrassing and disgraceful to be sent into another world without a head. From this high wall, on which the reader is still supposed to be standing in imagination, one also has a good view of the houses of the various foreign legations, and also of the splendid range of mountains stretching west and north far in the distance. From here is also seen the south gate to the Temple of Heaven ; that is, the gate through which the emperor passes three times a year to worship at the Altar of Heaven. No other person is ever allowed to pass through this particular gate. There is an avenue, which is straight, leading to this gate through the Tartar city, and no dead body on any account whatever is ever allowed to be carried across this avenue. This occasions great embarrassment, but it is one of the absurd Chinese notions, which nothing but Christianity will remove.

There is a great contrast in some respects between the Tartar and the southern division of the city. In the southern the streets are all narrow; the best of them not allowing two of the Chinese carts to pass each other except with the utmost difficulty, and even then usually by one of them getting into some niche till the other goes by. And with the immense stream of humanity pouring through dark, narrow, crooked, and filthy streets, there is frequently a dead lock, which puts a stop to all further movement for an indefinite period of time. The filth that accumulates in these streets, swarming with men, dogs, swine, donkeys, etc., is appalling. Every niche and re-entrant portion is a receptacle of loathsome offal, which is often piled up to the eaves of the one-story houses. The Chinese need the Gospel, if for nothing else to teach them cleanliness, and it does this wherever it enters. A subject of the "washing of regeneration" begins to desire at once to be clean without as well as within. Neither missionaries nor foreigners can live in Chinese houses without windows, chimneys, or floors, until they are entirely overhauled and reconstructed. Twenty Chinamen will live within the space necessary for a small family of Christians. The portion of the city south of the great dividing wall is the place where most of the com-

mercial business is transacted. Multitudes who live in the Tartar city do business in the Chinese city. This causes a vast tide of humanity to flow southward through the gate in the middle wall in the morning, and to flow back to their homes at night. The Tartar is therefore the more quiet city, and the one most desirable for residence. All missionaries of all denominations have wisely adopted this city as their home. I mean all who labor in Peking.

I have already stated that Chinamen when they have any thing to do, especially out-of-doors, make a great noise about it. To be outside of the city in a still morning, and listen to the aggregate of all this noise, it is truly like the sound of many waters.

Taken together, the temples, pagodas, altars, imperial city, prohibited city, with their spacious surroundings, various halls, as they are called, being extensive inclosures for different purposes, probably take up quite half of the area inclosed in the great walls, so that while the city embraces something over twenty-two square miles, not more than half this space is devoted to residences or to business. Without proper consideration of this fact, the population of Peking has, without doubt, been greatly overestimated. I think the best informed do not now regard the population

as over a million. Some make it much less. I think it more likely to be less than to exceed this number. For a similar reason the population of the empire has probably been greatly overestimated. Those who, in former years, made the population four hundred millions, did so from having a knowledge only of a small portion of the most thickly populated part of the country, and then calculating the square miles in the empire, and allowing a corresponding population. This is now known to be erroneous. There are vast regions of the empire thinly populated, and besides this, the recent wars, according to all authorities, have wonderfully diminished the population. I shall not be disappointed to learn that two hundred and fifty millions is a sufficient estimate for the population of the Chinese Empire.

The mandarins are the governing class in China, and are, by universal agreement, a set of most rapacious extortioners, from least to greatest. They are felt to be a most grievous burden, and every thing is done by bribery. So greedy and unprincipled are they, that men who have money dare not let it be known; and men worth millions dress and live like coolies for fear of the extortion they know will be practiced upon them if their wealth becomes known.

The Chinese are an ignorant people compared with Protestant Christian nations, and a degraded people; yet they esteem all but themselves barbarians. But it is characteristic of poor human nature to assume to possess, in extraordinary measure, the very thing it lacks. If the Gospel can bring this people to a level with Christian civilization, and should make no more difference in their favor in the world to come than it does in this world, there will be motives strong enough to urge the entire Christian Church in earnest Christian effort in their behalf.



## XI.

### MORE OBSERVATIONS IN PEKING.

**I**T often happens that the sewers that were made a thousand years ago, and have received no attention since, are now several feet higher than the streets they were designed to drain ; and as often it happens that there is a high ridge or plateau in the middle of the street, five or six feet above the adjacent sides, the earth on each side having been taken away for something else. A wide street in a Chinese city seems to be an elephant in the hands of John Chinaman that he knows not what to do with. There are no pavements in Peking, and, as a general rule, no sidewalks. Sometimes you may cling to a few narrow stones to keep out of the deep mud in wet weather ; but the rule is to wade, without any help for it. It so happened that during my stay in Peking I had an opportunity of witnessing the effect of both wet and dry weather. On the day we entered, it was exceedingly hot and dusty ;

but before leaving, there came on a rain-storm, and the whole city was a pool of mud and water—sometimes one and sometimes the other predominating.

Of all dog-towns and hog-towns ever seen Chinese cities can claim the pre-eminence. The swine are all black. The dogs are all colors, and all sizes, from that of a squirrel to a small donkey. The swine act as a sort of scavenger, but after all do not add much to the attractiveness of a great or small town.

The streets of a Chinese city are crowded with living beings beyond any thing ever imagined till it is seen. They literally swarm with men, dogs, hogs, donkeys, mules, a few horses, an occasional caravan of camels, or a drove of sheep, and now and then a procession of a lazy mandarin, carried in a chair. When he appears in sight, every thing else must get out of the way. There is also a mode of traveling by means of a *mule litter*, which resembles the shafts and frames of a dray, only there are shafts at both ends, a mule going before and another behind, and carrying a man between them. When the journey is over uneven ground, and the animals do not keep step, this style of traveling affords some of the most peculiar wriggling ever known, and gives rise to nausea like sea-sickness—we will call it *mule*

sickness. Thousands of large, fat Chinamen riding on small donkeys, scarcely larger than first-class Newfoundland dogs, excite your commiseration. The Chinese in Peking have a fashion of riding mules by sitting over the animals' hips, the whole body being before. When, as is generally the case with these riders, their feet are thrown forward, they present the appearance, to a person in the rear, of a tall Chinaman tapering out into a pair of mule's legs below.

In Peking, as every-where else in China, a man who has any thing to sell makes a prodigious noise about it. Peking is not a place for thrifty business, like Teintsing, Han Kow, and many other places. It is wholly an inland town; but it is the capital of China, and the great fashionable city of the Celestial Empire. Many of the people in this overgrown city have hard work to live. Vast quantities of logs are piled up in the wide streets of Peking, brought from Corea, which are sawed into boards *by hand*. This, of course, makes lumber very high, though the price of labor is not more than a tenth of what it is in our own country. Such a thing as a saw-mill is unknown here.

It is a singular fact, that the people of the tropical and semi-tropical cities of China are more industrious, more intelligent, and more

enterprising than their more northern neighbors, living in a more bracing atmosphere. But such is the united testimony of those who are acquainted with both regions.

In the Tartar city the women do not spoil their feet by compressing them from infancy through a whole lifetime, as do all the higher class of Chinese women in all Southern China. A fashionable Chinese lady is a cripple for life. It would be less a calamity to her, and involve vastly less suffering, to have her feet cut off at once, in infancy, and have some wooden feet fitted up to suit the absurd fashion. As it is, one half of the foot is doubled under the other in infancy, and then bandaged so that the foot can not grow. This, in the effort which nature makes to develop a foot, deforms the heel and ankle, and indeed the whole leg to the knees, in a most shocking manner, and must involve, as this cage for the foot must be worn through life, a dreadful amount of suffering. I have seen many of these women of, as they imagine, *delicate* feet, riding astride mules and donkeys.

In the Tartar city, also, women are frequently seen in the streets, and they go to market, while in the southern portions of the empire a respectable Chinese woman is not allowed thus to go at liberty until after she has passed the meridian of

life. A few old women may be seen on the streets. In all public doings, men and women are kept separate, and they are not allowed to eat at the same table. When they come to hear the missionaries preach the women do not occupy the same room as the men if they can possibly get another place in which to hear. If there be but one room, then a few females take their places behind the men.

All the foreign legations reside in the Tartar city, and here the emperor has his residence. He is surrounded by two strong concentric walls, besides the one that incloses the city.

First, there is what is called the imperial city, embracing probably over two thousand acres. This is surrounded by a high, strong wall, and entered only by means of strong gates. Then within this is another inclosure called the prohibited or forbidden city, surrounded by another high, strong wall. Within this inner wall is the imperial palace. No foreigner, nor any one else except the royal court, a few thousand eunuchs, and the emperor's wives and concubines, is allowed to enter this sacred inclosure.

In immediate connection with the prohibited city, is an *artificial mountain composed of coal*, brought on the backs of camels from the mountains, thirty miles distant. This mountain contains

about three hundred acres, and is one hundred and fifty feet high. It is the most prominent object in the city. There is also in this immediate neighborhood an artificial lake of a mile and a half in length.

The "Imperial Palace," the "Hall of Intense Thought," the "Hall of the Literary Abyss," the "Palace of Earth's Repose," and the "Harem of the Emperor," form a group of imposing buildings, which can be distinctly seen from the southern wall of the Tartar city. Every thing connected with royalty, as well as every thing connected with their forms of worship, especially that performed by high officials, is in the most superb style, while the great mass of the people are sunk in degradation and poverty.

It is said, with how much truth I know not, that this mountain of coal is designed to supply the city for a long time in case of a siege, and that it is the policy of the emperor always to have on hand several years' provision for a similar emergency—a precaution which will be found unnecessary in case of an attack by an enlightened nation.

## XII.

### SIGHTS ABOUT PEKING.

**T**HERE are a great many objects of interest in and about Peking to entertain a traveler who has five or six months instead of as many days in which to look about, or as an Englishman would say, "to do the place."

My limited time, and the nature of my duties here, permitted me to visit but a few places comparatively, and those only of a character to give me an insight into the Chinese religion.

The *Great Chinese Bell* is suspended in a temple about three miles outside of the city wall, and surrounded, as all such objects of idolatrous worship are, with spacious grounds and beautiful groves. This is said to be the largest *suspended* bell in existence. The one in Moscow is larger, but is not suspended. This one is twelve feet in diameter, sixteen feet long, and seven inches in thickness. It does not flare at the mouth, as do modern bells, but is in the shape of a section of

a cone, or *Conic Frustum*, tapering but slightly from the bottom upward. The bottom of the bell is about eight feet from the floor, and it is suspended upon immense beams resting on strong pillars. It is constructed of very fine bronze, and weighs one hundred and thirty-nine thousand pounds. The entire surface of the bell inside and outside is one thousand square feet. And yet every part of this immense surface is covered with Chinese characters of the most perfect construction. These characters are all raised above the general surface, showing that they were cast with the bell. How this could ever be done and every thing remain so entirely perfect is a great mystery. The writing on the bell is said to be from the Chinese classics, consisting chiefly of prayers for rain, and embraces four volumes. I have mentioned this bell because it is really a Chinese idol. The Chinese believe that either the bell or the god residing in it, or near it, induces rain by tolling, and so they are unwilling that visitors should strike the bell unless it is very dry weather.

Since visiting the bell, I find a volume devoted to Chinese affairs, and generally very accurate, which gives the diameter of the bell as fifteen feet, and the height as eighteen. I had not the means of exact measurement at hand, but do not



think I came so far short; but it is probable the figures I have given are within bounds.

In the same neighborhood, outside of the wall, is a great Lama temple, in the midst of charming groves of trees. In such places there are several separate temples used for different parts of idolatrous worship. In one of these is an immense bronze image of Buddh, sixty feet high. These bronze images of such enormous size cost fabulous sums of money. There is here a monument erected over the clothes of a Buddhist priest, which must have cost hundreds of thousands of dollars. It is octagonal in shape, composed of the finest marble, and approached by eight marble stairways, corresponding to the eight sides. These stairways have each twenty-one steps landing upon a platform. Above this is the pedestal of the monument, which is surmounted by a golden ball. The base and the eight sides of the mausoleum or monument are entirely covered with the most elaborate carving I have ever seen. The whole, taken together, affords a history of the priest from the time of his birth to the time of his death. On one side of the octagon are engraved all sorts of persecuting agents, men, devils, dragons, serpents, specters, thrusting, with every conceivable weapon, at the head and heart of the priest; but he is represented as sitting in

calm confidence unmoved by all the influences that sought to destroy him. The last scene safely lands the priest in heaven.

The Confucian Temples, some of them, are very fine buildings, but contain no idols. The most noted in the city is the one in the north-east corner. Here Confucius is worshiped by the emperor once a year. There is simply a sort of tablet with the name of the Chinese sage upon it. The temple contains a number of stone tables, or tablets, with records of honors conferred on literary men. To have one's name recorded here, is the highest ambition of Chinese scholars. In the court are old pine-trees, planted more than three hundred years ago. In one part of the building there are a number of old stones, shaped like a drum, with Chinese dates on them reaching back eight hundred years before the Christian era. The temple has a lofty ceiling, very magnificent, beautifully painted, and bearing the names of the successive emperors in raised gilt characters.

The Tauists have also numerous temples in all parts of China. They seem to be a kind of eclectic idolaters, using such parts of Buddhism, or Confucianism, as suits their purpose. The Tauists and Buddhists have numerous priests as well as temples and idols. The Confucian tem-

ples have neither priests nor idols. Indeed, Confucianism can hardly be said to be a religion at all. Confucius declined saying any thing about a future state, though besought to do so. He was rather a philosopher than a religionist. His leading characteristic, and the one which he has impressed most deeply on the Chinese mind, is veneration for antiquity. With him and them what is oldest is best, simply because it is oldest. All China has been walking backward for centuries, in order to see what is behind them.

After all that has been said of filial piety on the part of Chinamen, and all the praise bestowed upon them as models for even Christians to follow in this respect, the unanimous opinion of persons here, and who have had the best possible opportunity of knowing, is, that the Chinese do not excel in any attachment on the part of children for their parents or parents for their children. It is an idolatrous worship of ancestors, and a worship prompted, as abundant proof shows, purely from selfishness and slavish fear, not from any genuine affection. They make offerings to their ancestors, that they may prosper them in business, and that they may not return to torment or embarrass them. That parents have no uncommon affection for their children is shown from the fact that it is a common thing

for them to put their children to death, and public sentiment, as well as the laws of China, sustain them in so doing. One of the missionaries told me of a case in Chefu, where the parents sewed up their son, a young man of twenty-one, in a canvas sack, and sunk him in the harbor. This occurred the present season. Relatives frequently leave the world with a threat to return and torment those who survive. These threats are greatly feared, and every method, even bribery, resorted to to prevent the calamity, and these things are the real motives for ancestral worship.

### XIII.

#### NOTES IN NORTHERN CHINA.

THE journey from Shanghai to Peking, around the coast to Chefoo, and thence to Taku, and from there up the Peiho to Teintsing, and thence overland to Peking, and back by way of Tung Chaw and the river has afforded me an opportunity of making some observations that may be of interest to my readers.

The sea-coast, wherever it presents itself after leaving the mouth of the great Yang-tse Kiang, is rugged and barren. But the coast range of mountains extend inland but a little way, and then the country south of Peking is remarkably level for a great distance. The banks of the Peiho, as far up as Teintsing, are remarkably well cultivated, the principal article being a kind of cabbage much used in all parts of China. The Peiho is a very sluggish, muddy stream, and the banks at the river are higher than the land a little back, and irrigation is performed by means

of buckets attached to old-fashioned well-poles, and the water is turned into troughs or ditches, and carried where it is wanted. Both sides of the stream are lined with cities and towns, all presenting the same general appearance. The houses are made of mud or unburned brick, one story high, covered with reeds and mud, with no floor but the earth or a kind of soft brick. The Chinese do not have glass in their windows, but use instead paper. The streets are so narrow that the best of them will with great difficulty allow of two small carts to pass, by having one wait in some niche or re-entrant portion while the other goes past. The streets are uniformly narrow, crooked, and filthy to a degree never seen in our country. This last remark does not apply to the streets in Peking so far as width is concerned; in other respects it does. When a Chinaman has any thing to sell or to do he makes a great noise about it, and all these sounds put together in a large city amount to considerable "noise and confusion." A single Chinaman over a stand of persimmons will make as much noise as if he were sounding an alarm of fire. By the way, persimmons are a great favorite with the Chinese as an article of food, and are to be met with more plentifully than any other fruit this time in the year. There are

two kinds, one round and the other an oblate spheroid, indented at the sides, and both kinds so exactly resembling in color, shape, and size our tomato that any American traveler would instantly mistake them for that article. They don't require, as with us, the frost to make them fit to eat. The smaller round kind are two, and the other three to three and a half inches in diameter. I have seen no apples or pears in China that I could eat, but people who have long remained here enjoy them. The grapes are very fine, and the dates decidedly the best that I have ever seen. Good Irish and sweet potatoes are grown here. All Chinese towns of much size are surrounded by walls of mud or brick, and you must enter them through gates. And all Chinese live in towns; they are not scattered over the country, as with us. There are in China fifteen hundred imperial walled cities—that is, cities whose walls are built by government.

Between Teintsing and Peking we passed many extensive fields of Indian corn, and the general appearance of the country, so far as the soil and lay of the land is concerned, very much resembles Illinois, and I am told that there is a region of country of the same general character stretching away southward from Peking to the great Yang-tse Kiang, and extending east and west far

enough to make an area of two hundred thousand square miles. They plant their corn in rows one way only, and with but one stalk in a place. In this way the corn is more evenly distributed than with us. They plant their wheat in rows or drills two feet apart, so that it stands on the ground about half as thick as with us.

There is hardly any timber in this part of China, and the Winters are extremely severe; so the people, at this time in the year, are gathering up every thing that will burn, to help them through the cold Winter. Corn-stalks after the leaves have been plucked off, reeds, cotton-stalks, straw, and weeds of every description are stowed away in huge piles in all the towns, and protected from the rains for the Winter supply of fuel. It would seem that these articles thus consumed for fuel ought to go to fertilize the soil; and they might be so employed, as there is abundance of good coal in China, but the stupid mandarins can not be induced to allow these mines to be developed, nor any practicable roads to be made to them, for fear of wounding some artery in the great dragon, or injuring the health of the earth, or some other equally absurd and foolish superstition, so the best coal is not permitted to be used. Peking is scantily supplied by an inferior article, brought all the way from the



mountains on camels' backs. Americans and Europeans would gladly develop these mines and build railroads to them, affording them fuel at half the present price, but the government can not be persuaded to allow a rod of railroad in the Celestial Empire, nor will they allow of any telegraphic lines.

A railroad from Peking to Teintsing would save millions of dollars to the Chinese every year, but they will not allow this, although it would be built without costing them a cent if they would permit it. As it is, millions of bushels of salt and rice have to be carried through northern China on donkeys, and the same is true of all sorts of commodities which require transportation. The mandarins, who control every thing in China, seem to think, and probably correctly, that if they begin to let in the enlightened results of Christian civilization they will not be able much longer to retain, as now, the masses in blind subjugation to their own selfish policy.

The same want of enlightened policy is shown in the entire absence of mills, either for grinding grain or sawing boards. They grind corn and wheat by rolling round one stone on another by means of a donkey or by hand-power. Their threshing-floor is on the ground, and the threshing is done by hauling a stone over the wheat or

rice with a mule or donkey, and then the grain is cleaned by being thrown into the air when the wind blows, separating the chaff from the grain. The Chinese raise cotton, and work it up into fabrics by hand instead of machinery.

From all this, and abundance more of the same sort, it is seen that, while Chinese civilization boasts of a higher antiquity than that of any Christian nation, it is far behind in all the results of enlightened enterprise, and needs the life-blood of the Gospel to quicken its sluggish pace.

#### XIV.

#### TRAVELING IN NORTHERN CHINA.

ON Tuesday, October 21st, we—that is, Dr. Maclay and the writer—started in a mule cart from Peking to Tung Chow, on our way back to Teintsing. Having by this time got somewhat accustomed to these Chinese carts, I got along with this part of our journey better than with our outward trip. One gets a habit of involuntary dodging by riding for two or three days in these things, so that he is in less danger of getting his brains knocked out if he lives through the period of *cart-probation*. We arrived at Tung Chow, thirteen miles from Peking, about 2:30, P. M., and were here to take a sort of boat down the Peiho to Teintsing. Passengers generally go from the latter town down to Peking by cart, unless they have plenty of time to spare, which was not the case with us. The journey can be made in this way in two days of hard travel, but by the river it requires twice that time, and sometimes much

more. But coming back the traveler is usually able, by having the current in his favor, to make the distance in two days. After a long parley with the boatmen, who, like all good Chinamen, charge two or three times as much for a thing as they intend to take, we engaged passage. But the wind was blowing so fiercely that it was not safe to start, and before it lulled, for some reason which we could not understand, we were obliged to change our quarters into another boat much inferior to the one we had engaged. It is impossible to give in writing an adequate conception of a Chinese *san pan*. It is a sort of large canoe, with a structure in the middle called the "house," in which the passengers are expected to keep themselves. In this apartment there is neither door nor window, nor chair nor bed, nor any thing but a raised platform, on which you can place such bedding as you have brought with you. Our platform was made of scantlings varying from one to two inches in thickness, a variation of which our bones did not fail to take notice, and of which there is for a long time a feeling recollection.

Such boats provide no food for the traveler. We had provided ourselves with a joint of roast mutton, some rice, and eggs. These our cooly cooked for us over a furnace heated with charcoal.

This was not a very safe operation in a room without chimney or any thing of the kind, but the cracks in the sides of the shanty, or house, afforded some relief from the otherwise dangerous experiment of cooking with charcoal in such a place. Our crew consisted of four men—one to steer at the helm, one to push with a pole, and two to *track*, as it is called—that is, to go on shore and pull at a rope, like a horse hauling a boat on our canals, or rowing with oars, as occasion required. The weather had become intensely cold for this time in the year, and one of those furious winds that so frequently prevail in Northern China raged during the greater portion of the two days and nights we were on the river Peiho.

On the 23d we reached Teintsing, thankful that we had escaped the perils of the river and storm, and, for any thing we knew, perils among heathen to whom we could not speak a word, and who were filled with all absurd and superstitious fears about us.

In Teintsing we found a most pleasant home in the family of brother W. N. Hall, missionary of the Methodist New Connection. This body of Methodists have a strong mission here, with four English families. The London Board and American Board have also missions here. Teintsing is the most northerly port in China, and is the great

distributing center for the northern part of the empire. The population is variously estimated from three hundred thousand to five hundred thousand. The walls around the city are sixteen miles in length, but the area thus inclosed does not give an American a true idea of the population, for there is no loss for streets and parks, as with us, and there are four times as many Chinamen as Americans in the same amount of house-room. The amount of salt distributed from this place is truly enormous. A population, probably twice as large as the United States, is supplied from this city as a distributing center. On the river bank for more than a mile in length, and for nearly a quarter of a mile in width, and thirty feet in depth, this material is piled up. It is made by digging shallow and wide trenches from the sea out into the land, which are filled with the *tide* water and evaporated by the sun, and the whole scraped up with whatever earthy substances attach to it. It is about the color of light brown sugar. Americans, of course, can not use it in this condition, but Chinamen do not strain at a little dirt.

Every traveler, in looking round Teintsing, will be impressed with the vast number of graves in sight. In this part of China they do not dig the graves in the earth, but place the corpse in a

strong coffin made of plank six inches thick, in which is a quantity of lime. The coffin, after being thus prepared, is kept, with the dead body in it, in the house of relatives for a period of some months or years, and then covered up with a mound of earth varying from ten to fifty feet in diameter, and from five to twenty or thirty feet in height, according to the estimation in which the deceased was held. These mounds in some places present the appearance of haystacks, as thick as they can stand, covering large areas. In other places, where they are not so thick together but that the land can be cultivated between them, they extend for miles. Where they are smaller they have the appearance of potatoes buried by raising a mound over them, as is the custom in some places. In the country south-west from Teintsing, for a space of ten or twelve miles, these mounds almost cover the ground. Hundreds of thousands of them impress you that China, in the course of forty centuries, has become a vast graveyard. Foxes have their holes in these mounds.

Sunday, the 24th, was a day of great interest to us. In the morning and evening we attended service at the English chapel built by the Methodists, Dr. Maclay and myself preaching morning and evening. In the afternoon we attended service in the native Chinese chapel, and heard

converted Chinamen read the Scriptures, pray, and sing and preach in their own language. We sang together the noble hymn commencing,

"Jesus shall reign where'er the sun  
Does his successive journeys run."

The Chinese sang it in their language, and I sang it in English, with such feelings as I never had before. The whole hymn seemed radiant with the light of an inspired prophecy about to be fulfilled.

"Jesus shall reign where'er the sun  
Does his successive journeys run ;  
His kingdom spread from shore to shore  
Till moons shall wax and wane no more."

Blessed be God that this grand old hymn was ever composed ! and blessed be God that its utterances rest on Scriptural authority ! and blessed be God for the privilege of singing it in China with native converted Chinamen ! The Chinamen speak fluently and earnestly. They are all naturally good talkers, and will make eloquent preachers.

The congregation were as well-behaved as Christian congregations in our own land. The native chapel is a very plain affair, with paper windows and brick floor, conforming to the universal custom in China. The congregation, as is



generally the case, was composed mostly of men. Females in China never appear in public gatherings with men until after they become Christians, and even then it takes a long time to overcome the prejudice of ages. But Christianity is gradually but surely doing this.

Let those Reformers who seek to elevate woman by turning their backs upon Chistianity beware. They can see in China, and in every other nation under heaven not under the influence of the Gospel, what will be the legitimate result of such teachings to the extent it is successful.

After the other exercises were over, brother Maclay and myself addressed the Chinese Christians, and our remarks were translated by brother Hodges, of the Methodist Board. The meeting this afternoon was a union of the Methodist and London Board Missions. Brother Lee is the missionary of the London Board, and is a most excellent and efficient man.

## XV.

### A TRIP UP THE YANG-TSE KIANG RIVER.

THE Yang-tse Kiang is one of the great rivers of the world, and justly takes rank with the Amazon and the Mississippi. It drains a territory of seven hundred and fifty thousand square miles, and its valley is said to contain a population of one hundred and seventy-five millions. My travels in China have required me to ascend this noble river for a space of five hundred miles, and to ascend it twice as far as Shanghai. It rises on the slope of the Kuen Lun Mountains, and flows nearly three thousand miles. At its mouth, for the space of one hundred miles, the water of the sea is colored by the immense deposits of earthy matter brought down. At the distance of two hundred miles from the sea the river is five miles wide, and, on an average, probably forty feet deep. The amount of water discharged into the sea amounts to one million cubic feet per second. This river,

like the Mississippi, is subject to great inundations, and the high water lasts much longer than in the Mississippi. Whether this is owing to the great amount of melting snow in the mountains of Thibet, or to longer-continued rains far up its sources, does not seem to be well understood. The present season has witnessed one of these terrible floods. All the bottom lands, for the space of probably eight hundred miles, have been submerged since June, and, of course, have produced no crops this year. The dry land is just beginning to appear. This great overflow has proved fatal to many thousands already, who have perished by drowning, and threatens death by starvation to many thousands more during the approaching Winter. We saw multitudes of these refugees huddled together on Chinese junks, and in temporary huts erected on portions of the land above the raging flood. The cities all along the river have been submerged all Summer. Near the mouth of the river the country is low and flat, but when we have ascended two or three hundred miles the scenery begins to improve, and grows more and more beautiful the further we go, until it equals that on the Hudson. The mountains, at length, in every variety and form, encroach upon the river, affording some of the finest views anywhere to be seen.

## THE PAGODAS AND WALLED CITIES.

Pagodas, a sort of hexagonal tower, abound all along the banks of the Yang-tse. These are from fifty to two hundred feet in height, and vary in the number of their stories according to their height, but it is necessary that the stories should correspond with the odd numbers. The river is full of islands, and where there is an island especially beautiful there is sure to be a pagoda or a temple on it. The Chinese belief is that pagodas protect from evil influences all the country that can be seen from their tops. The consequence is that you are generally in sight of one or another of these structures.

Numerous old walled cities abound on the banks of the Yang-tse, among which is the ancient capital, Nankin. Many of the readers of this article will remember learning from their geographies, when they were young, that Peking was the largest city in the world, and Nankin the second. Whether that was true or not forty or fifty years ago, it is not true now. Nankin is surrounded by a strong stone wall sixteen miles in length. This part of China suffered terribly in the late rebellion. Many cities were entirely destroyed, and all the inhabitants either killed or driven away. On the opposite side of the city

of Nankin are the walls surrounding what was once a city, but now entirely destroyed. The citizens from some of the river towns fled to the mountains, and surrounded themselves there by high, strong walls. These walls on the tops of the mountains are still to be seen. The Chinese must have a wall in some shape, and it is perfectly amazing what quantities of wall of all sorts they have made in all parts of the empire.

There is a city on the south bank of the Yang-tse named Ran Chack, situated in an amphitheater surrounded by mountains a thousand feet high. The walls of the city, as is usually the practice, take in considerable space not occupied by houses. In this case the walls go over the very tops of these mountains. How the Chinese ever managed to build an immense stone wall on the comb of these precipitous mountains is a perfect marvel. They are so steep that it is dangerous climbing them, to say nothing of carrying up huge blocks of granite.

The Yang-tse abounds in fine fish, and great numbers of water-fowls are seen on and about its waters. Wild geese, wild ducks, pelicans with white bodies and black wings, herons, and cormorants are very plenty. Immediately adjacent to the river, and in some places extending back for ten or fifteen miles, the land is covered with

reeds which grow twenty feet high, and are gathered by the Chinese for fuel. There is little timber for fuel in any part of China, and every thing that will burn is carefully husbanded for that purpose. Among these reeds there abounds a species of animal which is called hog-deer, from the resemblance, in some respects, to each of these animals. It has a body and legs like a deer, but long tusks like a wild boar; with these tusks it digs roots in Winter. We had venison or pork—I hardly know which to call it—from this strange creature on our steamer. The flesh is pleasant to eat, and is as near a medium between pork and venison as one can well imagine. Water-snakes are also plenty in these marshy grounds, and are used among the Chinese for food.

Owing to the remarkably high water, our steamer made many "cut-offs," as they are called here; that is, instead of following the channel we sailed off through the country, ten or twelve miles from the river.

•  
OUR MISSION AT KIU KIANG.

On November 4th we reached Kiu Kiang, the seat of our mission in central China. This city is situated on the south bank of the river, and was one to suffer the most by the war. Indeed,

the native town within the walls was totally destroyed, there being but a single house left standing. The place is now being rebuilt, however, and is estimated to contain seventy-five thousand people. It is in the midst of one of the most populous portions of China, and is regarded as a remarkably healthy place, the people of the surrounding country resorting here as to a kind of sanitarium. Mr. Hart is heroically laboring alone here, since the health of Mrs. Todd required that she, with her husband, should leave China. There is a most urgent demand for a man immediately for this place. The language spoken here is the Mandarin, by far the most important and the easiest to acquire of any in the empire. It is the most important dialect, because it affords access to a much larger number of Chinese than any other. It is the easiest, because it has been most improved, and is the classical dialect of the empire. A person speaking good Mandarin can be understood all over China sufficiently to enable him to travel to any part of the empire.

Now, from Kiu Kiang as a center, if we strike a circle of one hundred and twenty miles radius, this circle will take in thirty-five cities, some of them as large as Peking, and will embrace a population of twenty millions of people, and these

people are favorably disposed toward the Gospel, and yet, in all this territory, Mr. Hart is the only missionary. Who will come up to the help of the Lord in this thing? Within the space I have indicated is one of the great tea-producing portions of China, and in this territory is also produced nearly all the fire-crackers of China, and Kiu Kiang is the natural and only key to all this region. O, is not the Holy Spirit prompting some young minister to rise up and say, "Here am I, send me?"



## XVI.

### THE ANNUAL MEETING OF THE CHINESE MISSION IN FOO CHOW.

THE annual meeting of the Foo Chow mission commenced on Tuesday, the 16th of November. Although there are reasons, satisfactory to all the missionaries in China, for not forming a Conference at present, yet the business of the mission is transacted after the manner of an Annual Conference, and the native China preachers are being trained to the Conference nomenclature and method. While the brethren understand that their acts are destitute of the validity of a regular Annual Conference, they are encouraged to express their opinion in the usual way by voting for all measures as at home. A regular course of study is pursued, and the helpers examined on the subjects referred to them with as much care, probably more than in our Annual Conferences. On Tuesday morning one of the oldest helpers, who was on the Examining Com-

mittee, came to me, and through an interpreter said he would like to ask a question. He said he had to examine a class that day in Genesis, and desired to know what the passage meant which said, it "repented God that he had made man." He said he had thought that God who was all-wise would have known beforehand what man would do, and would not have done any thing himself that he would afterward be sorry for. I told him we understood this declaration to be made in language accommodated to human conditions, and human conceptions and feelings. If we had been endowed with power to create a being, and preserve him, and provide for him, and we had made him to love and obey us, if he should hate instead of loving us, if he should war against us instead of obeying us, if he should requite all our kindness, and affection, and tender love by an utter disregard of all our wishes, and a forgetfulness of all our instructions, we should feel that such a being had disappointed our reasonable expectation. We should feel grieved with his conduct. That God, in condescension to our human feelings, had appealed here to parental affection, in order to impress us with a sense of the wickedness of sinning against our Heavenly Father. That God had appealed to such feelings as similar conduct on the part of our offspring

would produce in us, just as he had spoken of himself, as having eyes, and ears, and hands, and feet, and mouth, when doing such things as required these organs in us, although he, as a pure spirit, did not literally possess these organs. The explanation seemed to relieve his mind considerably, and he left, apparently, well pleased with the interview.

The examination of studies proceeded through Tuesday, Wednesday, and Thursday, and the regular public business meeting commenced on Friday morning. We had during the week three anniversary meetings—the Missionary, the Bible, and the Anti-Opium Anniversaries. Of these anniversaries I shall speak in another place. In this article I wish to give the reader an inside view of the workings of the mission, and also let him see how much alike the hearts of men are, although speaking strange languages and living on opposite sides of the globe. There are now over fifty native helpers, and the variety in the representation of these persons of different grades in the ministry will strongly remind one of things at home. The characters of all these underwent a most rigid scrutiny, more rigid than with us. These converted heathen speak right out what is in their hearts.

One of the oldest helpers here goes by the

name of Peter, on account of his hasty manner. He is an honest, hasty, somewhat rash, but noble-hearted man, and when, like Peter, he has done wrong, like him he weeps when he thinks about it, and like Peter, he is overcoming the world and his own weakness. His name is Sing Ting Ching. Another, Hu Po Mi, seems to be the wise man of the body, like Jacob Young in Ohio Methodism. He is always heard with deference, and he would at once take a commanding position in any Conference, East or West. When he comes down on idolatry, as he frequently does in his preaching, all opposition hides its head. Another, Sia Sek Ong, seems to be the John Fletcher of the body, manifesting in every thing the sweet Christian spirit of the Gospel. Another, Si You Mi, is distinguished for striking originality in his mode of illustrating subjects. Hu Sing Mi has been in the United States, and, perhaps, may be there again. He is a model of modesty, and is becoming a strong man. His speech at the Anti-Opium Anniversary was pronounced by Mr. Doolittle, who has been nineteen years in China, the ablest thing of the kind he has ever heard.

The Chinese are all fluent talkers, and, like many men I know of on the east of the Pacific, are willing at Conference to exercise that gift.

But let us attend to the examination of character. One of the young helpers was represented as being a fine scholar, and using excellent language. A little, bright-eyed Chinaman replied that was all very well. To be a good scholar was a very good thing; but what we wanted now to know was, did this brother do any good in his preaching? Had he "gifts, grace, and usefulness" for the work of a Chinese minister?

Of another it was said he was too particular about his food, and made trouble in the families that entertained him. As an instance, he had stopped at a house and the sister cooked him some *ducks' eggs*. He refused to eat them, demanding hens' eggs. It was remarked that if he was going to be a traveling preacher, he must learn to eat such things as were provided, whether hens' eggs or ducks' eggs.

When another name was offered, it was objected that he had serious faults, whereupon Sing Ching—the Chinese Peter—sprang to his feet and said the brother who made this serious objection had serious faults himself, and if that were to be brought against him, that he had faults, they might all give up.

Another who was proposed had been guilty of very bad things before his conversion. These were mentioned as a reason why he should not

be received. This brought Po Mi to his feet, with the remark that if they were to be tried by their conduct before they were converted, they would all be found unfit to preach the Gospel.

Of another man it was said to his credit that he knew enough to stop when he was done.

One man had been a Tauist priest and an opium smoker, but had been converted, and threw away the opium pipe, and was admitted on trial.

Another man was offered, but it was objected that he had sold his wife. It was replied that she was guilty of adultery, and therefore her husband had sold her. In China every man buys his wife of her parents, and when a woman does any thing regarded worthy of divorce, that is accomplished by her husband selling her for what she will bring. So it was said by one that the Bible authorized the husband to put away his wife for the crime of adultery. This brought Sia Sek Ong to his feet, and he quickly retorted: "Yes, put her away, but that don't say he shall sell her." It finally turned out that all this happened while he was a heathen, before his conversion.

To another name offered, it was objected that he did not govern his family properly; that he had a hot-tempered, scolding wife. To this it

was answered that she was a heathen woman, and not converted. But even this did not seem entirely satisfactory. It was remarkable that while there was often a pretty sharp debate on a question, in the final settlement the vote in every case was unanimous, with the single exception of one in the negative in one case.

Hoping that this particularity of detail may give the reader an *inside* view of Chinese Methodism, which he can not obtain otherwise, I have furnished these items.

## XVII.

### CHINESE METHODISM.

REPORT OF A SERMON PREACHED BEFORE THE MISSION-  
ARY MEETING AT FOO CHOW, BY ONE OF  
THE NATIVE HELPERS.

**T**HAT our missions in China are producing the genuine fruits of the Gospel, I am as well satisfied as that any of our fields at home are producing these fruits.

There is precisely the same evidence that God forgives sin; that Jesus' blood cleanses from all unrighteousness; that the Holy Spirit renews and sanctifies the hearts of native Chinamen, as that these works of grace are going forward in our own country. And the power that can and does save our native Chinamen will save all that come to God by Jesus Christ, and each to the uttermost. So we already have the "first-fruits" of China's salvation.

Our Church has reason to be thankful that the foundations of Methodism have been laid so



deep and faithfully. With a patience and devotion to the work, through years of preparatory labor, the missionaries, amid toils and sacrifices, but poorly understood at home, faithfully plodded on; year after year came and went, and yet there was no visible fruit. O, what a time was here then for walking by faith, and not by sight! Thank God! the missionaries did walk by faith, and went forth weeping, bearing precious seed. The joyful harvest now begins to appear. The genuine fruits of the Spirit, in clusters beautiful to behold, now charm the eye of the toil-worn laborer, and give bright promise of a still richer harvest to come. But I want to say right here, and keep saying it till the end is accomplished, we need, most pressingly need, six more missionaries immediately for China—two for Peking, two for Kiu Kiang, and two for Foo Chow. Without stopping to reason the case now, I say, with all possible confidence, and with all possible emphasis, that any man who will come and see the situation, as I have done, will come to the same conclusion. It is financially good policy, to speak of no higher motive, thus to strengthen our mission at these points. The three places named are three great centers—one in the north, one in the middle, and the other in the south of the empire. These points if properly worked

will soon be the centers of three Annual Conferences, and I here predict that within less than a hundred years from this time there will be more than a hundred Annual Conferences of the "Methodist Episcopal Church in China." Are there not in the West some pious young men, who, seeing this call for missionary laborers in China, will say to God and the Church, "Here am I, send me?" But in order to illustrate what I have said before of the genuineness of the work already begun, I will present to the reader a brief report of the sermon preached in Foo Chow by one of the native helpers, on the Sabbath preceding the annual meeting. I procured the translation of the sermon through brother Baldwin, who took notes at the time unobserved by the speaker, lest he might otherwise be embarrassed. Brother Sia Sek Ong is a most sweet-spirited minister, and greatly beloved by all who know his most excellent spirit.

#### REPORT.

Service at Tien-ang Tong—Church of Heavenly Rest—Sunday morning, November 14, 1869.  
The hymn,

"There is a fountain filled with blood,"

was announced by Ngu Siu Mi, preacher in charge of the Ngu-ka circuit. Prayer was offered

by Ling Ching Ting, of the Hing-hua circuit. The 16th chapter of Matthew was read by Sia Sek Ong, of the Hok-chiang circuit. The hymn, "On the Cross," was sung. SIA SEK ONG then said:

"Thanks to the Heavenly Father, that at the close of another year, we are permitted to meet together at Tien-ang Tong; and that we have enjoyed such great peace and prosperity in our circuits. May the Holy Spirit make plain to you the truths I am about to preach! The text is Matthew xvi, 24. 'If any man will come after me, let him deny himself, and take up his cross, and follow me.'

"To deny ourselves is to conquer all the lusts of the flesh. This must first be done before you can bear the cross. The cross means all the trials of this life that you may be called to endure for Jesus' sake. I think you all greatly desire to be Jesus' followers. You must, then, first think what manner of man Jesus was. He was not rich, nor honored, nor great. He was poor, despised, lonely. We must be willing to be the same. We must not try to meet him in the dark, when nobody can see us, like Nicodemus; but we must openly follow him. We must not follow him like the five thousand, for the loaves and the fishes; nor like the sons of Zebedee, for

worldly honors. We must not follow him to dwell on the mountain top ; but follow him because he has the words of life, and there is no one else who can give them to us. If we follow him our enemies will be those of our own households ; but we must still follow. Whether the road be smooth or rough, or if it carries us into the waves of the sea, still we must follow. We can't go on to the mountain top and build three tents and stay there. We must follow him out of the city, into the Garden of Gethsemane, to the mockery of the soldiers, to being spitten upon, to Calvary, to the cross ! We must hear him exclaim, ' Why hast thou left me, O my God ? ' and still follow him. Follow him to death, to the grave. And shall we stop here ? O no ! Who can keep Jesus in the grave ? Nobody ! nobody ! We will follow him in the resurrection to life. But we will not stop there. The Head has ascended to heaven—the members shall also. There is no help for it, but they must follow their Head. Then we will look back over the way, see the dangers, the unnumbered trials we have passed, and as we tremble, God himself shall wipe away the tears from our eyes. Then when we think upon the means of our salvation, we will find it has not been by our good works, or deeds of merit, but just by following Jesus, wherever he

has led, until all the dangers of the way have been surmounted.

"Fathers, brethren, sisters, up and be doing. Gird yourselves for the work. You may not be able to bear other burdens, or exert strength in other directions; but you may bear the great burden of the cross, for Jesus is your strength; and when we have followed him into heaven, we will rejoice, and shout, Glory to God and the Lamb forever! May we all with diligence and patience bear the cross, and reach eternal life!"

Hu Po Mi, preacher in charge of Tien-ang Tong, followed with an exhortation, and announced the hymn, "Blow ye the trumpet, blow!" The closing prayer was offered by Hu Tong Mi, preacher in charge of the Min-Chiang circuit.

## XVIII.

### CHINESE BIBLE ANNIVERSARY.

I AM sure my readers will be interested in reading the addresses of our native Chinese preachers at the Bible Anniversary. During our annual session, which is managed in all respects like an Annual Conference, and at which we now have more than fifty native helpers, we have had three anniversaries: the Bible, the Missionary, and the Anti-Opium. All these meetings were addressed by native Chinamen, and ministers, in their native language. There is but one man among them all who can speak a word of English. The substance of the addresses has been translated into English, in the belief that the readers would rather see what the Chinese themselves say, than what I may say about them.

These three anniversaries, or rather the reports of them, together with the report of a sermon of one of the native helpers preached on the assembling of the body, and also an account

of the love-feast held on Sunday morning, I have distributed among different church papers, hoping thus to awaken an interest throughout the churches in the China Mission.

I trust it will not be asking too much of our papers to request them each to copy these reports. I may say that every thing has passed off with as much order and propriety as I have generally seen at an Annual Conference, and when the speeches whose translation I have forwarded shall have been read, I am certain the verdict will be, that no better addresses have been delivered on similar occasions at home. I am full of hope for China. But we need six more missionaries here *immediately*. But this by the way. I shall now introduce Si Yu Mi.

SI YU MI said: "The Bible is more precious than any thing else. The Psalmist says it is more precious than gold. The world thinks gold is the most precious thing. This is more precious than fine gold. It is like medicine. If a man is sick and about to die, gold is of no use to him. He will give it freely to get medicine that will cure him. A speaker last night said the people here were very bad. They are nearly destroyed by sin. Give them this medicine, and they can live. Give it to foolish men, and it will make them wise. Where does this medicine

come from? A speaker last night said it came from western countries. It does not come only from them. If it did, it could not heal our diseases. It comes from heaven to all dwellers on earth. The last chapter of Revelation tells of a river of life, with trees on its banks, whose leaves are for the healing of the nations. This is the medicine that comes to us. Why are we able to be here as Christians to-night? Because this medicine has saved us. Otherwise, we might have gone to destruction. We were dying—nearly dead; but, thanks to God! this medicine has saved us. It is more precious to us than gold. Last night when the missionary report was read, and it was found that over three hundred dollars had been contributed the past year, somebody thought we ought to thank our members for the large contribution. I don't think so. They haven't paid enough to be thanked for it. Three hundred dollars can't pay for this medicine. Go home and tell them that a preacher here said that this medicine was more precious than gold. Put the globe in a pawn-shop, and it wouldn't pay for this medicine. Some say they won't contribute. Tell them God's medicine is precious. If a sick man won't pay money for medicine, he will have to pay it for his coffin. The poor people won't pay



for this medicine ; their souls die, and they have to pay for idolatry, which is their coffin. Now you have eaten this medicine, you ought to pay for it. We don't ask you to pay its value. You could n't do that if you had all the gold in the world ; but we do ask you to give enough to pay its freight, and send it to other prefectures and provinces, where the people are dying for the want of it."

TING NENG CHICK said: "Yu Mi spoke of gold. There is another thing that men consider precious—that is light. The Bible is a light, shining upon the gross darkness of the earth. People are wandering—can't see the road—do n't know where to go. The Bible sheds light, shows us where to go—leads and guides us. The Bible is not like the moon that borrows its light. It is like the sun. It never goes out. It will shine as long as you have work to do. The Buddhists say, 'Recite our prayers and you can be saved.' Other men exhort us to do good, by teaching morality. What little light they have is limited, and borrowed. A thousand rays of it are not equal to one of the Bible's. The sun is a great help to men. It makes every thing grow and ripen, to preserve the life of men. So the Bible makes men's souls grow, and ripen, and bring forth good fruit. We have not yet any

Bible Society. But we can do something. The printers who now print twelve hundred sheets for a day's work, can print twelve hundred and fifty. We ought to consider every copy precious, to love it, and take good care of it."

HII PI MI said: "The Missionary Society and the Bible Society are like a fish and the water. You must take them together. The Bible has been translated into two hundred or three hundred languages and dialects. Here we have only talked about it, but have not yet contributed money to it. How should those who wish to learn true doctrine use the Bible? They ought to use it as food. If the body has no food, it dies. If the soul has not the Bible, it will starve to death. The Bible is the weapon for Christ's soldiers. What are soldiers good for without weapons? Money is a great thing in this world. Rich men can buy whatever food they want, as costly clothing as they please; if they want to go anywhere, they can go—up into the sky or down into the sea. The Bible is the soul's money. If men have soul riches—humility, kindness, perfect disposition—they get them from the Bible. You get good cash here. You don't find three hundred bad cash in one thousand, but every one is good. If you could get a medicine that would cure all diseases, you would have it

always in your house and at your side. So you ought always to have the Bible with you, and to respect it. I sometimes see a Bible with the covers off. They ought to be carefully preserved. If a poor man wants money, you might open your mouth, and talk till your throat was dry, and it would n't do him as much good as a single cash. If you only have a stray page or two, you ought to take care of it. It may have enough in it to save a soul.

"God is the Creator and Ruler of all. He has a right to command us. This Bible contains His commandments. Now, we eat God's rice, and we ought to do what he tells us. He feeds us as long as we live. A son who won't receive his father's commands is unfilial. A man who rejects the Bible is the same. Can we reject it or not, as we please? Can an apprentice take away his employer's money? Can an officer steal the emperor's money and be blameless? No more can we refuse to God the duty we owe him. If a household has no government, it is a bad household. A knowledge of God's commands is brought to us by the Bible Society. We ought to pray for it, and hereafter we must begin to help it. The emperor's will is made known by messengers. We must be messengers for God, and have no right to withhold his mes-

sage from the people. The Roman Catholics shut up the Bible, and very soon the Church was corrupted, and the people were in dark ignorance. Pray for the Bible Society, and God will bless you."

## XIX.

### CHINESE MISSIONARY ANNIVERSARY.

**I**N the hope of affording a better inside view of Chinese Methodism by this means than by any other at my command, I have determined to furnish as accurate reports as I could obtain of just what was said and done by the native Chinese themselves during our late annual meeting.

We had three anniversaries—one of the Missionary Society, one of the Bible Society, and one of the *Anti-Opium*. These were all most spirited meetings, and would have done credit to any Conference in the connection. The gracious influences of the Holy Spirit was most manifest in all these meetings.

In the Missionary Anniversary, brother Sia Sek Ong presided, and opened the services by announcing the hymn commencing,

“From Greenland’s icy mountains,”

which was sung with spirit by the audience, after which he led in prayer. After prayer he read the

forty-ninth chapter of Isaiah, adding some appropriate expository remarks. Brother Hu Sing Mi then read the report of the Treasurer, from which it appears that the native societies had raised during the year about three hundred dollars for the support of the Gospel. The Chairman then called on brother Ling Ching Ting for an address, and he spoke as follows :

LING CHING TING'S ADDRESS.

I am not able to speak very plainly in the Foo Chow dialect, and at best I am but an indifferent speaker. It is not because I think myself a good speaker that I now appear before you: the Church calls upon me, and I must obey. You have noticed that at every annual meeting this subject of missions is discussed. Why is this? It is because Christianity proclaims the Word or doctrine by which men are saved. Where is this Word found? In the Bible. See 1 John i, 1: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." This Word is Jesus, the Saviour, referred to in the chapter of Isaiah read by the Chairman this evening. This doctrine is most precious. Money can not buy it. Western nations have many beautiful and

precious things, but nothing so precious as this doctrine. It is so precious that Christ came into the world to preach it; then he sent his disciples to proclaim it every-where. The people received the Word joyfully; they "sold their possessions and goods, and parted them to all men as every one had need;" "they had all things common." But one Ananias, with his wife Sapphira, tried to deceive the Church, and were struck dead at the word of Peter.

It was not easy to preach the Gospel in those days. Stephen was stoned to death; but in his dying agonies he saw heaven opened and beheld the Savior. When Stephen was killed the enemy seemed to triumph. "We have crushed the Christians, we have now extirpated the doctrine." But no! the doctrine survives, it spreads. Man can not stop it. Stephen dies, and they who stoned him laid down their clothes at the feet of a young man named Saul. Saul saw Stephen die, and soon, by the power of the Holy Ghost, he was converted and became Paul, the great Apostle to the Gentiles.

In the Han dynasty, one of the emperors sent his great officers to the West to seek for the true doctrines. When they reached India they found the Buddhists, who told them that Buddha was the great Savior. The officers accepted

Buddhism, and thus introduced it into China. Sad mistake! They were sent to find the true doctrines and they returned with the false. The sick man begged for medicine, but the attendants gave him the wrong kind, and thus made him worse. Buddhism can never save China—we must have the doctrines of Jesus. There are many false doctrines in China; the true Gospel comes to us from Judea. One hundred years ago there were only about five Methodists in the United States. When Philip Embury began to preach, the American Methodist Church was not in existence. Now see how many Methodists there are in America. This should encourage us to try and build up Methodism in China. To do this we must give money. Formerly we gave money to support idolatry, which was false; shall we not now give more to support Christianity, which is true? Every one must help in this matter. The missionaries have brought the Gospel to us; we must now spread it through the empire.

HU YONG MI'S SPEECH,

On being introduced Brother HU YONG MI said: "Why are we all here to-night? Because we have important business before us. If so we ought to listen. What is our duty in regard to the missionary cause? Our duty is to spread



the Gospel. Why? Because the world is wicked, men are sinful, souls are perishing. Shall we not try to save them? Can we sit here quietly and do nothing—make no effort—stretch out no hand to help? China has her systems of religion; has had Confucianism, Buddhism, and Rationalism for thousands of years, and yet the people grow worse and worse. These religions can not save. Jesus is the only Savior. He can save. You do not need any labored proof of this. Our own experience testifies to its truthfulness. He has saved us; has saved me. How were we saved? By believing on Him, by faith. Thanks to God for such a Savior! But Jesus is the only Savior. If so we ought to go and preach this salvation. It is wrong for us to be indifferent on the subject. The sages of China waited for pupils to come to them. We dare not do so. We must go after the people—must beg them to hear—beg them to come to Jesus. This is our solemn duty; for ‘how shall they hear without a preacher?’ Some may think it an easy matter to preach the Gospel. They think of honor, pleasure, leisure, money. Such a person will not preach long. When troubles and discouragements come he stops; he can not endure trials. But the true preacher is prepared for all these things. He *knows* in whom he has believed; in

dangers and sorrows he has proved the doctrine to be true. Sometimes when we preach people get angry. What then? Shall we give it up? No. Offenses will come. We must still preach. Whether they will hear or forbear, we must continue to proclaim the truth.

"The preacher is sometimes exposed to danger from another quarter. It may happen that persons will try, by kindness to the preacher, to gain him over to their views, so that he will be afraid to preach the whole truth lest he may give offense to the friends who have been so very kind to him. Better for the preacher to have the frowns than the smiles of such people. Better, oftentimes, to meet with trials than to receive praise. We may do more good by enduring persecution than by preaching. And how shall we treat those who oppose us? Shall we speak harshly to them or prosecute them before the officers? No! Such a course may, indeed, frighten them for the time, but it will never draw them to the Savior. At times we are discouraged because the truth does not spread faster; but let us remember the examples of the Apostles. They shed their blood for the truth; we have not yet done so. If the Apostles had refused to shed their blood, it is probable we should never have heard the Gospel. But the Gospel is spreading in Foo Chow. A

great and rapid change is going on. Formerly no one knew any thing about Christianity, and it was mentioned only in derision. Now every one has heard of it, and the great majority of the people assent to the excellence of its teachings. Idolatry is waning; Christianity is taking hold of the people, and I believe that there will soon be a general movement toward Christ among the people here. A great work of preparation has been accomplished, and we shall soon begin to gather in the harvest.

“Let me now say a few words to the members of the Church. You are all concerned in this matter. You can all help in bringing the Chinese to the Savior; and, on the other hand, you may hinder the work by your wrong-doing. Show to your heathen neighbors that you are honest, loving, and meek, and then they will say that Christianity is good. It is easy to preach the Gospel in places where there are faithful Christians, but it is impossible to make the heathen believe that Christianity is good when they can point to the wicked lives of those who profess to be Christians. And when you thus hinder the progress of the Gospel, can you escape guilt and punishment? •

“Again, you must support your preachers. Those who preach the Gospel to you must eat.

They give all their time to the work of the ministry, and are thus prevented from earning money for themselves. Who shall feed them? The heathen will not do it, and unless you undertake it, no provision will be made for their support. You ought to support your preachers. They devote all their time and strength to this work. You engage in business, purchase land, build houses, make comfortable homes for yourselves, but where is your preacher to get his rice? It is a shame for us to be always looking to foreign countries for money; we *must* help ourselves. In America all the members of the Church give for the support of the Gospel. They doubtless know that while you worshiped idols you gave money to support idolatry; will it not disgrace you if they find out that since you have become Christians you are unwilling to contribute for the support of the Gospel? You all pray for the spread of the Gospel in China; are you willing to give *money* to aid in this good work? The truth is, we must support the Gospel among us. You know the officers are fearful about the increase of foreign influence in China. They can not understand why foreigners send money to China to help us. They are concerned about our connection with foreigners. Let us show them that foreign Christians send their money here to

bring us to Christ ; and now that we know the Savior, let us try to support ourselves. This will convince our officers that we have received foreign money for a good purpose ; and then, when we show ourselves to be faithful subjects of the emperor, the officers will love us and protect us.

“There is one point more concerning which I wish to say a few words. It sometimes happens that members of our Church get into trouble with their heathen neighbors and then these members wish the foreign missionary to help them. Sometimes the case is carried before the Mandarins, and then these members try to get the aid of the foreign consul. I know there have been some cases where this policy has seemed to be successful. Foreign aid has enabled the Chinese Christian to gain his case, and in consequence of this a great many persons in certain places have entered their names as inquirers at the Christian chapels. But such prosperity is not genuine. It is like the house built on the sand. The reaction is sure to come—the house falls, and great is the fall thereof. What we need, in order to success, is the aid of the Holy Spirit. If He is with us the word will spread with amazing rapidity. You remember how it was on the day of Pentecost. Under Peter’s

discourse three thousand were converted. When a man preaches with the Holy Ghost his soul is, as it were, on fire, and his words cut like a knife into the heart of the hearer. May God fill us all with the Holy Ghost!"

## XX.

### ANTI-OPIMUM ANNIVERSARY.

ONE of the most interesting meetings, I venture to affirm, ever held in China, was that of the Anti-Opium Anniversary, a report of which I give below. There are now over fifty native helpers, including the student helpers, who are preaching the Gospel in our Foo Chow missions; and, although there are efficient reasons for not forming a China Conference until there be some further adjustments by the General Conference, yet the brethren here have, as I think wisely, been put in a course of training, and the business of the mission at its annual session is managed precisely like that of an Annual Conference. I am satisfied that there is as genuine a work of grace here as I have ever known any-where, and I believe it is about to spread over this great empire.

We have adopted measures looking directly to self-support, and the Chinese brethren seem

rather pleased with this evidence of confidence in them, and are full of hope that they shall, at no distant day, be able to carry the Gospel through China, as we have done in America, without further help from abroad. Instead of allowing them to raise what they can, and then make up the deficiency from the missionary treasury, as formerly, we have this year, by way of a movement toward self-support, made a definite appropriation to each charge, and put on the preacher to raise the rest, after the manner of making missionary appropriations at home.

I am much more hopeful of China than before coming here. There is a ripeness of Christian experience and knowledge in these native helpers that I did not expect to find. They fall into Methodist usages, sing, and preach, and pray, and exhort, and take collections after the most approved Methodist fashion. I have not heard so much genuine Methodist singing, both as to tunes and words, at any Conference I have attended.

"How happy are they  
Who their Savior obey!"

is a favorite hymn with the Chinese, and they sing the good old tune that reminds me of camp-meetings forty years ago. There is salvation in both words and tune in these blessed old hymns.



But, without trespassing longer on the patience of my readers, I am happy to introduce to them Yek Ing Kwang, who will make an anti-opium speech.

YEK ING KWANG opened the meeting with devotional services, and read Genesis iii. He said: "There was one tree in the garden of which God commanded our first parents not to eat. The serpent said, 'Just eat of it, and ye shall become as gods.' We come up here and talk against opium every year, yet the evil grows greater and greater. Some who sell it say it lengthens life, just as the devil said, 'Eat this, and you won't die.' Now, what shall we do? Although the evil grows, we must not give up fighting it. We must ask God to help us to exterminate it. The officers in many places are putting out proclamations against it. We often say there are six sects in China, Confucianists, Buddhists, Tauists, Mohammedans, Roman Catholics, and Protestants. There is one more sect, the devotees of opium, and very large numbers have joined it. What shall we do to get rid of this great curse? 1. When you go to your circuits, if you find any one using it, beseech him to stop. If he does this, well; if not, do n't admit him to the Church. 2. If you have in your houses any of the implements that

are used in opium-smoking, destroy them, turn them out, have nothing to do with them. 3. Never go into an opium-shop yourselves, and persuade your friends to stay away from such shops. 4. Be careful to instruct the children. Write Jehovah's law upon their hearts. 5. Get those around you to stop, then they will get those around them to stop, and so the circle will widen until the multitudes are saved. I wish we could get all the opium in the world together, and dig a big grave, and bury it, and build a pagoda over it. We would shed no tears at the funeral, but would engrave on the pagoda, "Here lies opium, and it shall never rise again!" And we would all clap hands and praise God. A man may say, 'I'll go into the Church, and still smoke my opium secretly.' He may deceive us, but he will be like a leather bag hung up in the smoke. David said he would write Jehovah's laws upon his heart forever. A man's *mouth* may confess Jesus and yet smoke opium, but such a man has n't Jehovah's law written on his *heart*. Jesus told Judas that it were better for him had he never been born, or that he should have had a millstone hung to his neck and been cast into the sea. So I say of a Church-member who secretly smokes opium. We must keep the Church clean. If people point to a man and

say, 'He smokes opium,' we ought to be prepared to say, 'That man is not a Church-member. A man who smokes opium can't stay in the Church.'"

UNG PEK SING said: "There are multitudes who enter this opium sect of which we have heard, but they all come to great grief. It destroys their money, their houses, their fields, their bodies, their souls, every thing. Some say there is no way to stop the evil. But there are means that can be used. Parents must teach their children never to smoke it. The last two nights we have talked about the Missionary Society and the Bible Society. They both help to do this work. Preach the Word, and give the people the Bible for medicine. You read in Numbers how the snakes bit the Israelites, and many of them died. Opium hurts as many, and hurts them as badly as the snakes did. It is a poison that goes into the mouth and wrecks the whole body. The Israelites asked Moses to pray for them. They did n't know what means he would use. God told him to put up a brass snake, and those who looked and believed were saved. So we must get the people to look to the cross of Christ to cure every sin, and this with the rest. The leaves of the tree are for the healing of the people. Let us ask God to

give us means to stay this curse. We can't do it, but God can, and when God's will is done on earth as it is in heaven opium-smoking will be done away."

HU SING MI said: "The Apostle John tells us that 'the lust of the flesh is not of the Father, but is of the world.' This opium-smoking is a following of the lust of the flesh. It makes me sad when I think that our officers have legalized this accursed trade by putting a duty on opium instead of forbidding its import. But I have been glad in hearing to-night that the Gospel is going to conquer it. It is a part of our work as a Church to try to abolish it. We must cease to be intimate with opium-smokers. I have sinned in this respect, but will not be intimate with any such hereafter. A large proportion of opium-smokers become such by commencing to smoke just for sport, just to see what it is like." The speaker then described the cultivation of the poppy and the method of making opium, disabusing the minds of the audience of the stories so rife of its being made from children's eyes, boiling dead bodies, etc. "God gives us rice, wheat, and vegetables. Men may use them improperly and get the stomach-ache, but use them properly and they benefit and strengthen you. Opium, if you eat too much, will kill you. If

you smoke a little, it will make you useless and gradually destroy you. God makes a good and beautiful flower. Men misuse it and make a noxious drug. It crowds the fine grains out of the fields, shoves away the support of life to introduce death. Some say God gives us this India flower to smell of, why not smoke what is made of it? God gives it to us to look at and smell of, and in this there is no harm, but when we pervert it and make an evil drug of it we sin greatly against him. Of one hundred men who smoke opium, you never heard of one who was not hurt by it, nor of one who had long life. Give a dram or two of it to a rabbit, a dog, or a hog, and it will speedily kill it. What is it good for? Some say to cure diseases. It may cure some, but other cures can be used without danger of getting up an appetite for a hurtful drug. It is of no use as manure for fields. The scholar can't make ink of it. The smell of it will make a healthy man sick. We may truly declare that it is useless. The chapter in the Discipline on the duty of preachers to God, to themselves, and to one another teaches us that we are to study to promote the benefit of all men, and surely we must fight against this destructive curse. Some say, 'The empire has legalized it, why may not I sell it?' I answer, 'Is opium like silk, or tea,

or rice, like any proper object of trade?' This destroys men's property, poisons them, and kills them. Some say, 'If I do n't sell it, others will.' If other men were going to set fire to your house and burn up your children, would you go and do it because, 'if I do n't, somebody else will?' Some say, 'It is n't my sin, it's the India people's sin.' That is like Pilate's trying to get rid of the sin of crucifying Jesus by washing his hands. You are the hands and feet of the manufacturers. You are the tools that they use. For such men there is no place in heaven. If you gain the whole world and lose your own soul, what profit have you? Some say, 'Opium-smokers will die if they break off.' No, they won't; their lusts will die. In Ku-cheng we have twenty-one men in the Church. Seventeen of them were opium-smokers. Have any died? Not one. They are all fatter than they used to be, and better off every way. One old man was nearly dead with it. He is now a new man—like one raised from the dead. Perhaps some of you think, 'There are no opium-devils here; whom are you talking to?' Well, if the opium-devils won't come to hear me, I must talk it to you, and you must tell it every-where. See what peril our country is in! See how many lives are shortened by opium! See how many

are made poor! See how many get into prison! See how many smoke up their patrimonies! See how many become idlers! Three-tenths of the people are destroyed by it. It goes into their mouths, and the smoke comes out of their noses, and they go to ruin with it. Throw it away! Burn it up, and put out the fire with your tears, and pray that it may never have a resurrection! Opium-smokers are suicides. It's all the same, whether man kills himself with a knife or with a drug. The golden rule teaches us to do to others as we would that they should do to us. If you do n't want your children, your brothers, your friends to die at twenty or thirty years of age, do n't let other folks' children, and brothers, and sisters do it if you can help it. Every week a thousand opium-eaters die, and the Bible says they can't get to heaven. The blood of all these men will come down on us if we are unfaithful. Make hymns against it, and circulate them. Exhort, entreat, rebuke, use every means you can, and if, after all, these men are condemned, they can't charge the loss of their souls upon your unfaithfulness!"

## XXI.

### LOVE-FEAST IN FOO CHOW, CHINA.

WITH a view of giving the Church at home the best possible index view of Chinese Methodism, I arranged beforehand to have reports made of the different anniversaries—of one of the sermons preached by a native Chinaman—and also of what would be called at home the *Conference love-feast*. Of course all this had to be translated from Chinese into English, and I am indebted to brothers Maclay and Baldwin for furnishing me with the translation. These reports were made without the knowledge of the Chinese brethren, so that there might be no restraint upon the freedom with which they might express themselves.

The love-feast was held at 9 o'clock, A. M., November 21, 1869. Rev. S. L. Baldwin conducted the exercises. The chapel was filled to overflowing, and under the awning spread in front, and on one side of the chapel, there were



seated nearly as many as were within the walls. Brother Baldwin announced as the opening hymn the dear old stanzas commencing

"And are we yet alive!"

which was sung most heartily by the entire congregation. The Rev. Li Yu Mi then led in prayer, to the earnest petitions of which the congregation responded frequently in true Methodist style. Brother Baldwin then read Malachi iii, 16-18, and added a few appropriate remarks, after which the stewards passed round the cakes and tea, while the congregation sang

"Come thou fount of every blessing."

It had been arranged that the time set apart for speaking should be occupied by the seven candidates for ordination, and as soon as the preliminary exercises were concluded, the speaking began. The first speaker was the REV. HU PO MI, who, in substance, spoke as follows:

"I have to-day three subjects for *gratitude*, three subjects of *pleasure*, and one subject of *hope*.

"1. I thank the Triune God who has vouchsafed to such a great sinner as I am the grace of salvation. I was a wretched, miserable sinner, but God had mercy on me, and has saved me from my sins.

"2. I thank the Methodist Episcopal Church of America, its bishops, elders, deacons, and members, for sending to us this blessed Gospel. They, constrained by the love of Jesus, freely gave their money, and thus caused us to hear the good tidings. Truly this love is wonderful. How can we ever repay it?

"3. I thank all the missionaries who have come here to preach the Gospel. Some of them have died; some are in America; others are here to-day—I thank them all. It is to them I owe my knowledge of God and salvation. They taught me the way of life; they led me to the Savior. I have not appreciated their kindness as I ought to have done. I have often gone astray, but God has not cast me off, and this morning I rejoice to know that I am a child of God.

"There are three subjects that now afford me pleasure :

"1. The retrospect of the past gives me great satisfaction. It is now about twelve years since I was baptized in this church. Then there were only four or five Chinese Christians in Foo Chow. I remember how I felt as I then looked on the empty seats here, and thought of the crowds in this city ignorant of the Gospel and going down to death. I thought then, 'O! if I could only see these seats filled with Christians!' To-day

my wish is more than fulfilled. I rejoice to see here so many who are going with me to heaven.

"2. It is to me a source of inexpressible pleasure that we have now with us in this church our beloved Bishop, who has come to us all the way from America. It seems almost incredible that such an event could occur, and yet it is even so. The Bishop has come all the way over the ocean to see and teach his children in China. We know not how to express our feelings on this occasion. We feel somewhat like a little child. Sometimes the mother, in attending to her family duties, is compelled to lay the infant on the bed alone. The little thing soon grows restless, and cries for its mother. The mother hears its cries, and would gladly take it up, but her other duties will not allow her to do so for a time. Presently her work is done, and the mother hastens to take up the crying child. You know how it is. When the child sees the mother's face, and feels the pressure of her arms, its sobbing is checked by efforts to express its joy; tears give place to smiles, and, half-crying, half-laughing, it nestles in its mother's bosom. This is just my feeling this morning.

"3. Another source of great pleasure to me is, that God has spared me through these years, and permitted me to grow up in grace and knowledge,

and that now I am counted worthy to be ordained to the office and work of the Christain ministry. As for myself, I feel my utter unworthiness. I have no ability to discharge such high duties. Unless the Holy Spirit mightily helps me, I must fail. Pray for me.

"I said I had one subject of hope, or strong desire; it is that our churches here may soon become self-supporting. I want to see the day when every preacher in this mission is supported by the Christians in the Foo Chow Mission."

At the close of Po Mi's remarks, the congregation joined in singing one stanza of the hymn commencing

"O how happy are they,"

after which the REV. LI YU MI rose and spoke as follows:

"It is impossible for me to express all I feel on this occasion. I most heartily concur in all that has just been said by brother Po Mi, and adopt his language as expressing my own feelings. For some years past the great desire of my heart has been that, as Christians, we might all be holy. We are the salt of the earth, the light of the world; how important that we should be pure in heart! We are the Gospel seed in this country—the seed-grain from which is to spring a glorious harvest. Now, you all know how careful the

farmer is in selecting and preparing his seed-grain. How much more important that the Gospel seed should be of the best quality! If the farmer's seed is good, he looks forward with confidence to the harvest. We expect the Gospel harvest in China; let us see to it that the seed is good. The Psalmist says: 'The entrance of thy word giveth light; it giveth understanding to the simple.' Let us all become lights in the world, that we may guide many souls to Christ."

The next one to rise was the REV. LING CHING TING, who said:

"Formerly I was a very bad man, given up to all kinds of wickedness. But, thanks to God! I have heard the Gospel message and have found the Savior. How thankful I am that the Gospel came to Foo Chow when it did! I am growing old, and if the Gospel had not come when it did, I might never have heard the joyful tidings. I remember very distinctly the time of my conversion. It was at the Sieuliang Chapel, while the Rev. S. L. Binkley had charge of that appointment. His zeal and perseverance were wonderful. In all kinds of weather he was at his post, and when I saw his earnestness, I felt there must be in Christianity something I had never experienced. He led me to the Savior, and shortly afterward I was sent to Hokch'iang to preach the

Gospel there. We had a hard time at first. There were many adversaries, and their opposition, at times, was very bitter. The vegetarian Buddhists are very numerous both in Hokch'iang and Hinghiva, and they opposed us at every point. But, thank God! the truth is making progress, and some of those who formerly opposed are now preaching the Gospel. I feel a joy that I can not express. Once I was the chief of sinners, but now I am a child of God. I desire constantly to thank God and the Methodist Church for this great mercy granted to me, and I pray that soon the Gospel may spread all over China. Pray for me."

REV. SIA SEK ONG, on rising, said :

"I can not find words to express my gratitude. Brother Po Mi has already spoken of the great joy it affords us to see our beloved Bishop, who has come so far over the sea to visit us, and I most heartily concur in all he has said. At our last annual meeting, I felt like saying with Simeon, 'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.' At that time I felt as never before that Jesus was *my* Savior, and this assurance filled me with a joy unspeakable and full of glory. I shall feel that he is my Savior; that he pardoned my sins, and loves me. I would

magnify the grace of God thus granted to such an unworthy sinner. My heart rejoices in God, my Savior. I am determined, through grace, to give myself wholly to the work of preaching the Gospel. I am 'less than the least of all saints,' yet even to me is this grace given that I should preach among the Gentiles the unsearchable riches of Christ. When the Bishop returns to America, I trust he will give our hearty thanks to the whole Methodist Episcopal Church for its wonderful kindness to us. And I hope he will ask all its members, official and private, to pray for us seven who this day are to be ordained by the Bishop to the office of the Christian ministry. It is not probable we shall meet on earth, but I hope that in our Father's house above we may meet the Bishop, and all the members of the American Methodist Church."

Brother YEK ING KWANG said :

"My heart dances for joy at what I see and hear to-day. Christ is beginning to triumph in China. A few years ago Bishop Thomson came to see us, and we all felt that the good work was going forward. Now Bishop Kingsley comes, and we feel that our progress is more rapid than ever before. When the next Bishop comes, I trust and believe we shall be far in advance of our position to-day. We seven, who are to be

ordained to-day are merely the rough foundation-stones of the Church here; other and more highly polished stones will hereafter complete the beautiful edifice. A mighty work is before us, but our God is all-powerful. You remember how it was with the walls of Jericho in the olden times. The walls were high and strong. Many of the Israelites were afraid they would never take the city. But some trusted in God and made the attempt. The ark of God was carried round the walls, the trumpets were blown, and on the last day, behold, the walls fell. 'Not by might nor by power, but by my Spirit, saith the Lord.' Let us have faith in God. We are fully able to go up and possess the land. Every false religion shall fall, and at the name of Jesus every knee shall bow and every tongue confess. Now I want you all to pray for us who are to be ordained to-day. And I want you all to help us to spread the Gospel in China. Don't trouble the preachers with matters that do not concern them. Remember how great their responsibility is, 'for they watch for your souls as they that must give account, that they may do it with joy and not with grief.'

At this point the congregation joined in singing, in Chinese, the third stanza of the spirit-stirring hymn commencing, "O how happy are



they ;" after which REV. HU YONG MI spoke as follows :

" I was converted ten years ago. It astonishes me to think that such a sinner as I am may receive salvation through faith in Jesus Christ ; and every day I praise the Lord for such a Savior. It is a great honor to be a servant of God ; and when I think that God has called me to preach his Gospel, the thought overwhelms me. I do not possess the qualifications necessary for a preacher. You all know me. Before my conversion I was stupid, scarcely knew any thing, and was ashamed to say any thing in public. But when I was converted a great change came over me. My mind began to open ; I took delight in reading, and my tongue was untied, so that I could speak to every one I met about the dear Savior I had found. All this was of grace. It was not I who wrought this change in myself ; it is not I who procured this ability to speak for Jesus. I have nothing in which to glory ; it is all the free, unmerited grace of God. There was a time, some years ago, when I became vain, and fancied I was a superior preacher ; then came a grievous fall, which humbled me in the dust, and with repentant tears I sought and found pardon. Now I seek to avoid the danger. Do n't trust in yourselves. Do n't seek for commendation ; *praise*

is dangerous ; *reproofs* do us good. Avoid my errors. 'For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.' I have had something of the experience of Bunyan's pilgrim ; have fallen into the Slough of Despond ; have stumbled on Mount Difficulty, and have wrestled in mortal agony with Apollyon. Many temptations and trials have fettered me. But out of all the Lord has delivered me, and to-day I feel that I am his child.

"The Holy Spirit is my great teacher. He whispers, as it were, into my ear, and at times the voice seems to be audible ; at other times divine instruction seems to spring up suddenly in my mind, and I learn something I never knew before. The Bible is my great book, and the Holy Spirit enables me to understand its meaning. The missionaries also teach me our Savior is all-powerful. He can save all, and save to the uttermost. I am unworthy to be a preacher of the Gospel, but as God has deigned to call me to this work, I consecrate all that I am, body, soul, and spirit to his service. Lord, accept and keep me in life and in death. I desire you all to pray for me. My brother Pi Mi has already expressed our gratitude to God for the Bishop's presence among us, and I heartily respond to all he has said."

Brother SING HU MI said: "While listening to the remarks of those who have spoken, my heart has overflowed with gratitude. The Lord has bestowed wonderful grace on me, for which I can never be sufficiently thankful. While in the United States I received the greatest kindness from the members of the Church. Sleeping or awake I am always thinking of them and of their good works. The Christians in America seem to take all China on their hearts when in prayer before God. They give freely of their money to send the Gospel to us, and good men among them are ready and glad to come to China as missionaries. This is the way Christianity works in America, and, indeed, wherever Christianity goes it makes people industrious, honest, loving, and generous. How pitiable the condition of the Chinese! They see no beauty in the Savior, no excellence in Christianity, and are unwilling to give any thing for its support. Their great desire is to get money.

"I have recently been examining my own heart, and I fear it was not wholly consecrated to Christ. The love of the world seemed to possess a part of it. I became alarmed, for the Savior has told us, 'No man can serve two masters.' Christ will not accept a divided heart. Many persons give up all their idols except the god of

riches. This will not do ; they must cast all out. The whole heart must be given to Christ. We who are to be ordained to-day ought to be like Paul. But who is sufficient for these things ? Let us pray for the baptism of the Holy Ghost. This inspired Paul and made Peter eloquent. This filled Wesley with burning zeal, and this makes our Bishop willing to cross continents and oceans to proclaim the Gospel. We must now take up the work. The missionaries have borne the cross to our shores ; we must now take it up and carry it all over China."

At this point brother LI YU MI rose and made some remarks to the audience concerning the Bishop and his visit to China, and closed by requesting all who wished to salute the Bishop to rise to their feet. Instantly the entire congregation rose in token of respect. When the audience was seated, the Bishop rose and made an address to them, which was received with the greatest satisfaction. "I could not understand your words," said the Bishop, "but in spirit I understood all you said. Religion is the same everywhere. I was delighted to hear you sing 'O how happy are they.' When you commenced it I did not know the words you were using, but I recognized the tune at once ; and as the tune and the words are married to each other, I knew

at once what words you were singing. That was the first Methodist hymn I ever learned to sing, and the tune is the one you have just sung to it. I thank God for the privilege of hearing you sing it in Chinese. I am glad to meet you and hail you as brethren and sisters in the Lord. My brief acquaintance with you has taught me to love you; and when I leave China, I shall carry away a very pleasant recollection of you. What I have seen and heard in China fills me with a strong hope for the future. I believe God is about to do great things for his cause in this land. I have seen missionaries and Chinese Christians at every place I have visited since coming to China. A great work is going forward, and the victory is not far off. Why, there are more Christians in this house now than there were in the world in the days of the Savior's preaching on earth. In a few days I must leave you and visit other lands, to look after the interests with which I am charged. We may, perhaps, never meet again on earth, but I trust we shall all meet in heaven, and together sing the praises of God forever. I do n't know what language we shall use there, but if it should be the Chinese, I have no doubt I shall then understand it, though I am ignorant of it now."

At the close of the Bishop's remarks, the

congregation rose and re-sung the entire hymn, "O how happy are they," as Foo Chow Chinese Christians *can* sing it; and thus closed one of the most interesting and thrilling love-feasts ever held in Foo Chow.

## XXII.

### THE REASONS FOR NOT FORMING A CONFERENCE IN CHINA.

**I**T will be recollected by those who have closely watched our missionary operations, that at the last session of the General Conference there was a petition, signed, I believe, by all our missionaries in China, requesting that an Annual Conference should be formed there. The General Conference authorized the formation of Foreign Mission Conferences at the discretion of the Bishops, but did not require that they should be formed.

But from the spirit of the last General Conference on the subject, and from what has been written since, I think there has perhaps been a somewhat general expectation that such a Conference would be formed during my late visit to China. There is something popular in the idea of a Conference in China, and to have been the agent in accomplishing this thing would have

been pleasing to motives of mere human ambition. The thing looks well on paper ; it falls pleasantly on the ear—why was it not done ?

*First.* The state of the question is now entirely different from what it was when the petition came to General Conference from our brethren in China. At that time we had *seven* missionaries, all of them in Foo Chow and the immediate vicinity. Now we have but *six* missionaries in China—two of them in Peking, one at Kiu Kiang, and *three* in Foo Chow, and one of these, on account of sickness in his family, will be compelled to go home next year. This will leave five men in the field, and *two* of them only at Foo Chow. We have but eight members, all told, outside of our Foo Chow Mission.

*Second.* Now the word *China* is easily spoken, and soon written ; but it must not be forgotten that the word represents a country twice as large as the United States, exclusive of the lately acquired Russian possessions. From Peking to Foo Chow is about two thousand miles. It would be like going from Portland, in Maine, to New Orleans to an Annual Conference, only it would require five times as long, and cost five times as much money. For half the year the journey can not be made either by land or sea. The only other portion of the year in which it is practicable is



the Fall, when of all other times the missionary, in all parts of China, needs to be at his work.

*Third.* Kiu Kiang is situated five hundred miles up the Yan-tze Kiang from Shanghai, and is nearly as far from Foo Chow as Peking is. It is wholly out of the question to think of getting together for a Conference. All the missionaries feel fully aware of this, and even if the brethren could come together from these points, the natives from one province can not understand those of another. So that, in whatever dialect the business of the Conference should be transacted, the different members could not understand each other.

*Fourth.* To form a Conference at Foo Chow, and call it the Chinese Conference, we should have next year, of persons who could do business in English, *two members*. This is too much like some of our Western paper cities.

*Fifth.* But why not form a Conference at Foo Chow composed of the two English-speaking brethren there, and enough of the native helpers to make out a respectable thing of it?

To this question I have only to answer that our missionaries in China are *unanimously* opposed to forming a Conference composed of a majority of Chinamen until there are some further adjustments on the subject by another General

Conference, and I fully concur with our brethren on this subject. There is not time to state the reasons fully for coming to this conclusion ; but I am entirely satisfied that any one coming to the work and seeing it for himself will coincide in the opinion.

The thing that has been done is this : We have established *three* missions in China—one in the south, one in the center, and one in the north, with three distinct superintendencies, with the expectation that in a short time we shall have *three* homogeneous Conferences. These three points must be strengthened *at once*. Kiu Kiang commands a population of twenty millions, in which there is no mission but ours. The Mandarin dialect, which our missionaries are acquiring in Peking, will enable them to speak to a hundred millions at least ; and in the Foo Chow Mission the work is spreading in a manner to remind one of the early days of Methodism in England and America. When Conferences grow up at these points the members composing a Conference will speak one language and have a common interest. Let all, then, who are zealous for a Conference in China be correspondingly zealous to send out men and money to strengthen the work as now arranged, and they will soon see *three* Conferences instead of one.

I am happy to say that in these views, after very full consultation, the brethen in China unanimously concur.

The ordination of native preachers was provided for by transferring them to the California Conference while I was there, and having them elected to orders. I ordained a noble band of seven.

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## XXIII.

### THE KUSHAN MOUNTAIN.

THE Kushan Mountain is one of the attractions about Foo Chow. It is six miles from the city, three thousand two hundred feet high, and is resorted to by missionaries and merchants—a kind of sanitarium. The scenery is bold and grand, and, in several respects, reminds one of the White Mountains, in New Hampshire. There is one place, in particular, which much resembles the *Flume*. The timber on the mountain is principally evergreen fir, but other trees, never seen in our country, among which are the camphor-bangor and bamboo, are also found on the mountain-sides. Here I had the best opportunity yet enjoyed of studying the habits of the much-prized bamboo. It attains, in some varieties, a diameter of six inches, and a height of seventy or eighty feet. It is hollow, the wood being no more than half an inch in thickness, generally less, and is divided into compartments

by a kind of joint. These compartments form air-tight cells of a foot in length, so that any piece of bamboo, in addition to its thousand other uses, makes a good life-preserver. It is a singular fact that the tree starts out of the ground in the shape of a conical spire, without leaves, and in this form shoots up forty and fifty feet in about eight months' time, during which the trunk attains its full size. Such a growth, in a single season, seems incredible, but it is, nevertheless, a fact. After the first year the tree puts out leaves and small branches toward the top, but it has no leaves the first year, during which it attains its growth.

This mountain affords a splendid view of the valley of the Min, with its venerable granite bridge, with more than forty piers to support it, and seventy-four generations to measure its existence. The beautiful rice-fields, extending far up and down the valley, are also seen to excellent advantage, and the top of the mountain commands a grand view of the ocean to the eastward.

On this mountain, which is ascended by thousands of stone steps, is a Buddhist monastery and temples, with all the appliances for this form of idolatrous worship. Here is a great number of Buddhist priests, who live in a state of

celibacy, and look, and act, and worship so much like Roman Catholic priests that the one might be very easily mistaken for the other. Whether the Romanists learned their mummeries from the Buddhists, or the Buddhists from the Romanists, it is morally certain, from the great many points of resemblance, that they had a common origin. The temple, with its dependencies, is situated in an amphitheater in the mountain, and they constitute quite a village of themselves. It is incredible what vast sums of money, in the course of ages, have been expended in China to keep up the various forms of idolatrous worship. A far less sum would have carried the Gospel to every soul in the empire. Millions many times multiplied will not pay the price of this single establishment.

On our way to the main temple we enter a large building in which are five gigantic idols. One is the *happy* god, with his mouth open from ear to ear, laughing. He is very fat, sits upon his feet, and in this sitting posture is twelve feet wide and sixteen feet high. On the left are sixteen other gods of nearly the same size. One, with a fierce countenance, grasps a sword, and the other, in contemplative mood, holds in his hand a harp. On the other side are two other gods of similar size, one strangling a terrible

serpent with his right hand and holding a splendid pearl in the other, while the second god supports a huge umbrella. Both are crushing devils under their feet. These devils exhibit in their countenances every expression of suffering and horror as the ponderous feet of the idol press them to the earth. On leaving this, which is a monstrous temple of itself, we enter the main temple. Here are three giant gods, representing the past, present, and future Buddha. All these idols have the appearance of being made of bronze, but I am told they are constructed of brick and mortar.

In this temple were a great number of Buddhist priests, dressed in yellow, chanting to the sound of a bell and a drum. Sometimes they would march and counter-march, then all turn to the images in front and bow, then all drop on their knees. Long wax candles were burning before them, and one of them was burning incense. These priests live an austere life, refrain from animal food, believe in purgatory, pray for the dead, and live a life of mendicancy. Adjoining this great temple is the temple of the Goddess of Mercy. One of the idols in this has thirty-six hands, eighteen on each side. Directly in front of this is an image of a Chinese woman, and on either side a great number of smaller

idols. In another apartment are the ancient tablets. These tablets are rectangular pieces of board, two feet high, and about ten inches wide, with the name of the deceased person written on them in Chinese characters. In or near these tablets one of the three souls of the departed is believed to exist. The whole occupies a high altar, resembling a similar institution in the Roman Church. Close to these temples is the sacred fish-pond, where great numbers of gold-fish and other varieties are kept, and none ever allowed to be taken out. These fish come up to be fed, like other domestic animals. Some of them weigh fifty pounds. In another apartment is the collection of sacred animals, consisting of hens, ducks, geese, and swine. Here is a white *pig*, the only one I have seen in China. This pig is regarded as peculiarly sacred. These Buddhist priests profess never to take life, and believe it is peculiarly meritorious to nurse these animals and their progeny until they die a natural death. When the hour arrives for worship one of the priests pounds on a large hollow fish.

Rice is cultivated even higher up the mountain than the monastery, and yet rice must do all its growing under water. To provide for this the sides of the mountain are dug down into terraces, and kept from washing away by means



of strong stone walls on the lower side of the terraces. These terraces vary in breadth, according to the rapidity of the inclination of the mountain-side. Some of them are a hundred yards wide, and some not more than five feet, so constructed that water will stand over the entire surface, and then water is conducted to them, from the nearest mountain stream, by means of ditches. In this way a steep mountain-side, for one or two thousand feet in height, may be covered with fields of rice. Two crops are grown in a year, the aggregate product of which is four thousand pounds. These terraces are plowed by the water buffalo, an animal of a dun color, large as our large oxen, with large horns growing directly back along the side of the neck. The plowing is done with a single ox or cow, more frequently the latter.

On the sides of this same Kushan Mountain I also saw the tea growing, and the method of cultivating it. In China the tea generally grows on hilly ground unfit for other crops. In order that the trees may have water the sides of the mountain are terraced, as in case of rice. Tea is an evergreen, and the leaves, when allowed to mature, are thick and glossy, and somewhat resemble the leaf of the pear-tree, but thicker, like the leaf of the live oak. The leaves are plucked

four times in the year. The trees vary in height from three to six feet, perhaps more, and bear a white blossom, and a seed about the size of a hazel-nut. This nut is inclosed, like a walnut, in an envelope, and has a bitter taste. The Buddhist priests offered us tea, as do all Chinamen when they wish to show good-will. The Chinese always drink the tea clear, never allowing sugar or cream to be mixed with it, and they never allow the best to go to foreign markets.

We left the monastery, with its surroundings, more than ever impressed with the excellency of Christianity over all these absurd forms of idolatrous worship.

## XXIV.

### CHINESE WALLS.

I HAVE thought an article on Chinese walls may not be uninteresting to my young readers of both sexes. It seems to be in the very nature of a Chinaman to have a wall. He takes to it like a young duck to the water. He seems to have an instinctive propensity that way, like a hen to set on eggs. In short, a Chinaman has *wall on the brain*; and he must and will have his favorite institution. He may and even does do without rice in some parts of the empire, but he can not do without his wall. Walls of marble, walls of granite, walls of sandstone, walls of mud, walls of brick. *Walls, walls, walls*, meet your gaze until you are overwhelmed and bewildered by them.

All the cities of China are surrounded by high strong walls, whose massive proportions a stranger has no adequate idea of until he sees them. The walls surrounding the city of Peking are from

twenty-two to twenty-five miles in length, and on an average fifty feet high. This wall is sixty-six feet thick at the bottom and fifty-four at the top, and once in a few yards there are immense buttresses, to give it still greater strength. At every fifth buttress the wall, for the space of one hundred and twenty-six feet in length, is two hundred and fifty-six feet in thickness. In several places the foundation of this wall is of marble, and when the ground is uneven, immense quantities of cement, as durable nearly as granite, and about as hard, have been used to level up the ground. The main body of this wall is made of bricks, each twenty inches long, ten inches wide, and five inches thick. These bricks are burned very hard, and have precisely the appearance of stone.

On the inside of this wall, as well as on others in other cities, there are esplanades, or stairways, with gates to them for ascending them. And over all the gateways there are immense towers, as large as great churches, and much higher, constructed of these great burnt bricks. On the top of this immense wall there is a railing, both on the outside and inside, coming up to a man's waist, which railing itself is a wall, thus giving a sense of security to a person walking on the top. The outside railing is made into turrets,

for the use of cannon, in case of attack. The entire top of the wall is covered with strong, burned brick, twenty inches square, resembling the flagging of our sidewalks in large cities, only, as I have said, these walks are fifty-four feet wide.

There is no way of getting into the city only to go through this immense wall. And wherever there is a gate for the purpose of getting through, there is another wall built inclosing a square space, compelling all persons who go into the city to go through *two walls*, by passages at right-angles to each other. The walls are so immensely thick, that these passages through them, arched over with cut stone, remind one exactly of our railroad tunnels in the United States. At each of these great archways there is an enormous gate, made of strong timbers, every-where as much as ten inches thick, and covered on both sides with plates of iron, like the sides of our war-ships. These gates are shut early in the evening, generally before sundown, and not allowed to be opened during the night for any purpose. They are fastened on the inside by means of strong beams of timber.

I have been somewhat particular in describing this wall, because the general construction of all walls in China is similar to this one, although they are not all so high nor so thick. But there

are probably a thousand walled cities in China, whose walls will average twenty-five feet high and twenty feet thick, and another thousand whose walls may be somewhat less. Then there is the great Tartar Wall, a little north of Peking, fifteen hundred miles long, and older than the Christian era, thicker and higher than any of the rest. There are said to be fifteen hundred *prefectural* cities in China. All these are surrounded by walls built by the government, besides the great number of cities whose walls are made at the expense of the city government alone. And where we have spoken of the walls surrounding the cities, we have by no means done with the subject. For example, in Peking, *inside* the inclosing wall, there is another of miles in extent, surrounding what is called the *Imperial City*. Then, again, inside of this is another immense wall, surrounding what is called the *Prohibited City*. Within this inner inclosure is the residence of the emperor and all the other buildings connected with royalty. And so the Altar and Temple of Heaven are surrounded by two concentric walls, of great extent and magnitude, which must be passed by means of immense gates. Then there is the great wall covered with dry thorn-brush, surrounding what is called the Place of Punishment, where criminals are beheaded,

and their heads exposed in cages for a terror to evil-doers, and where other criminals are crucified, and yet others starved to death, amid the most piteous moanings and insane ravings for food. Again, the Hall of Literary Examination, where forty thousand men compete for literary degrees, and where the longest purse is more successful than the hardest study, is surrounded by another wall and entered by gates. Then all places of idolatrous worship, and they are legion in these great cities, are surrounded by high walls. The old city of Nanking, on the south banks of the Yang-tse Kiang, is surrounded by a wall eighteen miles long. The city of Teintsing, in the northerly portion of China, has a wall fifteen or sixteen miles in length. The city of Foo Chow, with one side exposed to the river Min, is surrounded by a high wall. Wherever stone can be had it is used for these structures. The city of Ran Chack, also on the south side of the Yang-tse, is surrounded by a wall, running over the top of the mountain a thousand feet high. I also saw, while ascending the Yang-tse, a monstrous wall surrounding an area on the top of a mountain, where the Chinese of that region took their wives and children for safety during the terrible rebellion that swept over a great part of China a few years ago.

Then in thousands and tens of thousands of instances in China a high wall is built right before the door of a private dwelling, to ward off spirits of ancestors, who are supposed to be blind, and obliged to move in straight lines, and who will, consequently, stumble against the wall when they come to it, and give up the pursuit. Then, in country places, you will see a straight wall, running into the field, without, of course, inclosing any thing, but seeming to be built as before remarked, from an innate propensity to make a wall, like that of a hen to set on eggs. After giving a good deal of attention to the subject, I am satisfied that the whole amount of wall in China, if put together, would build one twenty feet high and ten feet thick, entirely round the globe, and would require five thousand men to work steadily for two thousand years to accomplish the work.



## XXV.

### CHINA AND THE UNITED STATES—POINTS OF RESEMBLANCE.

CHINA, on the Eastern Continent, is very similarly situated to the United States, on the Western. A glance at the map of the world will instantly show this. It is in about the same latitude, and consequently has much the same climate as our own country, extending westward far enough to embrace the Rocky Mountains. I stop with the Rocky Mountains, because China has no western coast answering to our Pacific States; but the eastern coast much resembles the portion of our own country bordering on the Atlantic. The climate is colder than ours in the same latitude, and subject to more rapid extremes. The productions are similar to those of our own country and in the same latitude. In the northern portion of the country, wheat, Indian corn, millet, buckwheat, beans, Irish potatoes, cabbage, and turnips abound, as do also

apples, pears, grapes, peaches, and dates. The apples and pears are greatly inferior to ours. The peaches are very good, the grapes are excellent, and the dates the best I have ever seen. Cotton is also extensively cultivated in this part of China, and of a superior quality. There are very few cattle or horses, as compared with our own country. In the northern part of China, sheep of the *Jacob order* abound, ring-streaked and speckled. Whole flocks may be seen, having white bodies and black heads and necks, and often a white spot in the middle of the black forehead. Sheep with large spots of black or red, and with red heads and necks and white bodies, and also of white bodies and black legs, abound every-where in Northern China. These sheep are large and fat, and afford very fine mutton.

Their wool is not of the finest quality, and their skins are tanned, and made into coats with the wool on, for Winter wear. But this is a slight digression. The eastern sea-coast is much like our own, both in extent and appearance. Some of it is very rugged and barren. There are numerous islands answering to our West Indies, and a *Gulf Stream* running in the same direction past the coast of Japan and alongside our Alaskan possessions. China, like the United States, has its lofty ranges of snow-capped mountains,

and its great Yang-tse Kiang, equal to our Mississippi, and like it, dividing the country into two great sections. But the North and South in China, unlike these names in the United States, are on opposite sides of the river. The valley of the Yang-tse is larger than that of the Mississippi, containing seven hundred and fifty thousand square miles, and it is said to contain a population of one hundred and seventy-five millions of people. The scenery on the Yang-tse is finer than any on the Mississippi, and is equal to the best on the Hudson. I passed up this river five hundred miles above its mouth. At the distance of two hundred miles from its mouth it is five miles wide and forty feet deep. It empties into the sea, on an average, three billions six hundred millions cubic feet of water per hour, or one million cubic feet per second.

China is a union of provinces, like our union of States, and each province is divided into prefectures, answering to our counties, and each prefecture into districts, like our townships; and like the United States, China has its territories, or dependencies, such as Thibet, Mantchooria, and others. In China are great deposits of gold, silver, copper, lead, iron, and coal.

China, like the United States, has its *New England*, but strange enough, its New England is

in the South. It is a singular fact, that the southern people of China are more industrious, more intelligent and enterprising than their northern neighbors. They live in better houses, have more pleasant and wealthy cities, and are in all respects people of more character. Canton is in the torrid zone, and Peking is in the latitude of Philadelphia. But the people of Peking, and the same is true of all Northern China, are hardly ever seen in any other part of the empire, while Cantonese merchants are met with every-where, and are the leading business men of the empire, and are rapidly populating the Pacific States of our Union. This state of things is probably due to the fact that the Cantonese have been much longer in contact with Europeans than the people of Northern China, and have imbibed more of the enterprise of civilized nations. The Southern is more mountainous than the northern portions of the empire. The scenery in this part of China will not suffer in comparison with the best our country can produce. The banks of the river Min, from the mouth up to Foo Chow, present a succession of landscapes of surpassing beauty; and I am told the same is true for a long distance up the river. The city of Foo Chow, where I now write, so far as the natural scenery is concerned, may

challenge comparison with any city in the United States. It is surrounded by mountains of various heights and forms. The lower hills are covered with pine, and the great banyan disputes sovereignty with the houses all over the city. The camphor-tree is also quite common here. The river Min, as beautiful in itself and its surroundings as our own Hudson, passes through the city. The word Min means clear. In English it would be Clear River, and properly named. It is spanned by a bridge, called, in the grandiloquent language of this country, "The Bridge of Ten Thousand Ages." Its real age is nearly *eight hundred years*. It was, therefore, a venerable bridge before America was discovered. This bridge is built entirely of granite, and composed of forty-nine sections; they can hardly be called arches. These sections rest on as many piers of granite. These spans, or sections, are thirty feet apart, and covered by stringers of solid granite, three feet square, and twenty-three feet long, laid side by side close together. On top of these the whole is covered with granite plank, I should say ten inches thick; then the sides are protected by what resembles a huge post and rail fence, being constructed in a similar manner, but immensely larger in size, and composed of solid granite. The river yields a vast supply of fish, and swarms

with boatmen, women, and children, who are born, live and die in these narrow and uncomfortable quarters.

The productions of Southern China resemble those of the United States. Rice, sugar-cane, and the tropical fruits abound here. Oranges of all sizes, from that of a cherry to the usual size, are plenty; but I have seen none of first-rate quality. Liches, a sort of plum, with a scaly surface, and a rich, sweet pulp surrounding the stone, is a favorite fruit with the Chinese in the south. The tree is an evergreen. The pumalo is a kind of giant orange. It is eight inches in diameter, and consequently one such specimen would equal in size sixty-four oranges two inches in diameter. The fruit is parceled off into lobes, like the orange, only each lobe is more distinctly marked, and the film so thick and strong that it can be easily separated from the contents within. The pumalo is a luscious fruit. The tree, like the orange, is evergreen, and the leaves are all double; that is to say, when a leaf comes out, and has grown a little, another leaf starts from this, as is seen in some varieties of the cactus. Pomegranates also flourish here, as does the fig, but the Chinese do not fancy the fig. Water-melons are also found here, but they have to be sweetened with sugar before they can be eaten.

## XXVI.

### CHINA AND THE UNITED STATES—POINTS OF DISSIMILARITY.

**I**N a former article I mentioned some points of resemblance between China and the United States. In the present letter I propose to speak of some points of dissimilarity.

In the first place, while they claim a civilization four times as long as ours, they are many centuries behind us in every thing that goes to form a nation's prosperity and happiness ; and except where contact with western nations has arrested it, they are every-where retrograding. This is evident from the fact that no such public works, either of a civil or religious nature, are now in progress, as characterized former centuries. Their most gorgeous temples are going to decay, and are not being rebuilt. There is every evidence that, with the most stupendous system of extortion in the way of taxes ever practiced upon any people, the government is very poor.

It has been claimed for the Chinese that they have had a literature reaching back to the times when Americans and English had no national existence. But what has this literature amounted to? The thousands of volumes of Chinese books contain almost nothing of any value. They know nothing of history, except their own, and nothing of the natural sciences, and scarcely any thing of mathematics or geometry. All their manufactures are of the most rude and clumsy character, and what they do requires ten times as much labor as the same things would need with us.

The Chinese junk beside an English or American ship, is like the rudest log stable compared with a palace. A Chinese gun-boat of the old style would hurt nothing but the crew. They are now being instructed by Europeans and Americans in shipping and gunnery, and are making some progress. Their cloths, whether of woolen, cotton, or silk, are made by hand. They saw all their lumber by hand, at a cost of ten times as much as it would be if they would allow of machinery. Their grain is ground by rolling one stone upon another by a donkey, a man, or woman. Their agricultural implements are a thousand years behind the age. Such a thing as a respectable ax, or hoe, or plow, or



shovel, or any other manufactured instrument, is not to be found.

Rich mines of gold, silver, copper, lead, iron, and coal go undeveloped for want of skill to work them, or for fear of disturbing the Fung Shuy, an indefinable Chinese something, the nature of which they do not understand themselves, but which is always present to haunt their superstitious fears.

Chinese dwellings are of the rudest construction, of one story, generally having nothing but earth for a floor. If any thing else, it is a soft brick, which, by reason of the dampness which it absorbs, is more unhealthy than the ground. These dwellings are dark and filthy, and full of vermin. In the low countries they are constructed of mud and soft brick, most generally of the former. I have seen more than a score of cities in Northern China built entirely of mud, with not a particle of pavement in them, where the dust or the mud is sure to be a foot deep, according to the weather. I wish those who have any faith in the boasted superiority of Chinese civilization could see a Chinese city. There are multitudes of them as large as New York. But the worst part of New York is a paradise compared with the best part of any native Chinese city. No language can give a

life-picture of one of these cities. The ordinary width of a street is about six feet ; sometimes they are more, sometimes less. As a great rarity there may be one grand street about twelve feet wide. In the north of China, so far as I have seen, the streets are wholly without any pavements. At Foo Chow they are paved in the middle with stone. Of course sidewalks are out of the question. By the appearance, I should judge all the cooking in the city is done in these streets. The sides are literally covered with all sorts, of eatables, and merchandise, and offal of the most loathsome kind. From the streets you can look back into the dark and dirty dwellings, stores, or manufacturing establishments, generally without doors in front. You will be impressed with all you see, and hear, and smell, that you are in a heathen city. The streets swarm all the time with multitudes of men, screaming at the top of their voices to those who are before them to get out of the way. These streets do not allow of any vehicle in the shape of a cart or wagon. Every thing is carried by men. A man undertaking to walk through one of these streets is in perils that the Apostle Paul never thought of, or, if he did, never mentioned. Every thing in the shape of manure is carefully preserved and carried away

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in large tubs suspended on the inevitable Chinese pole, and borne on the shoulders. These tubs, full and running over as they are, hurriedly carried to and fro, meet you before and behind. In dodging to prevent being smeared with this horrible stuff, you will run against a string of slimy cuttie-fish, or draw your right shoulder through the inside of half a swine just roasted and dripping with lard, or hit your head against the neck-yoke or pole of some one coming up behind you, or fall over a black hog, or be snapped at by a cross dog, or step on a child, to the infinite disgust of hogs, dogs, and men. Such a Babel of sounds and such a combination of abominable sights and smells was never thought of until seen. The only safe way of making such a journey is in a chair carried by two strong coolies, and then any person who has the least idea of cleanliness will have all he can do to escape in safety.

Roads can hardly be said to exist in China, and there is not a yard of railroad or telegraph in the empire ; and the government will not permit any to be made. There is not so much as a stage-coach in all the country. No sort of carriage with springs can be found, only among the foreign population. Europeans would gladly build railroads and telegraphs, and develop the rich

mines of the country ; but the answer to every such proposition is, that "our fathers got along without them, and we can do without them as well as they." There is no post-office system, nor any method for the rapid conveyance of information. The state of education among the Chinese is by no means what it has been thought to be. From what inquiries I have been able to make, taking the whole country together, not more than one man in fifty can read a Chinese book, and not one woman in five hundred. The practice of medicine is one of the most absurd and foolish things imaginable. Every outrageous thing is thought to possess medical virtues. Spiders are dried and powdered for this purpose. The Chinese think it an honor to have long finger-nails. I have seen them three or four inches in length. These, if they get broken off by accident, will bring their weight in gold for medicine. Every part of the human body, with all its secretions, is used among them as medicine. Petrifications of crabs, scales of pangolins, horns of rhinoceroses, paws of bears, and tigers' bones are used for the same purpose.

The Gospel will cure all this. As soon as the foolish fear of the Fung Shuy has been dissipated, and the power of ancestral idolatry broken, so that the people will dare to look forward in-

stead of backward, all will change for the better. Some of the finest parts of the country are almost waste for want of inhabitants, because the people dare not leave the tablets of their ancestors to cultivate new countries. Wherever the Gospel goes it wakes up the Chinese from the conservative sleep of ages, and puts a new life into the people. It is, all things considered, the most hopeful missionary field in the world. The people are not barbarians. They will hear to reason, although they are slow, from the nature of their education, to change their old habits. They appreciate kindness, and admire the pure precepts of Christianity, when they can be induced to examine them. China will yet be a great Christian nation, but there is many a hard day's work between this and that.

## XXVII.

### POINTS OF DISSIMILARITY BETWEEN THE CHINESE AND OURSELVES.

**I**N traveling through China, I have gathered a number of items showing the difference between the Chinese and ourselves. Some of these items may have an interest for such of my young readers—and I trust they are all such—as desire to know what is going on in the world we live in.

By way of introduction, then, when two Chinese meet, instead of shaking hands with each other, they stand at a distance, and each one shakes his *own* hands, putting them together and making a churning motion. It is not respectful to take the hat off on going into the house of a stranger, but a stranger in being introduced to you, considers it a mark of politeness to inquire your age. This inquiry was made of me many times while in China. This offers ladies and gentlemen a fine opportunity to tell the *truth*.

Men and women dress very much alike, except the hair, the men shaving off all but that on the crown, which they braid into a long cue hanging down the back to the feet. They braid silk into it to lengthen it out. The women do up their hair in a fantastic way, sticking it together with some compound which seems to be a mixture of grease and wax. A fashionable China woman's shoe is from an inch and a half to two inches in length. I have procured a pair which I saw the lady have on, about an inch and three-quarters in length.

In writing, a Chinese never uses a pen, but a soft brush instead. This brush is attached to a long stem like a wooden pencil, and is held in the fingers perpendicularly. The ink is kept in a hard cake, and rubbed on a stone with water as it is wanted. A Chinese book begins at the back-side, and instead of the lines going across the page horizontally, the first line runs down at the right-hand side of the page to the bottom, and then another commences at the left of this, and so on until the page is full. The title of the book, chapter, or page is placed at the right hand of the leaf. Only one side of the paper is printed, it being made of bamboo wood and very light and thin. To provide for this, the paper is so folded that every leaf is double, so

that, in turning over the leaves, both sides are printed but the leaves are double. Any marginal notes, instead of being at the bottom, are at the top of the page, where there is generally a wide margin. There is no such thing as *orthography* in Chinese. Each character is a word by itself, and no man in the world can write a Chinese word by hearing it pronounced. The same word has the same meaning in all places, but may be pronounced wholly different in different provinces of the empire, so that the people of one province can not converse with those of another. There are upward of fifty thousand of these Chinese characters, and every one of them represents a word of *one syllable*. There is no such thing as polysyllables in Chinese, but often two words are put together in a name, like our compound words, and in all such cases the accent is on the second word, as *Hong-kong*, *Pe-king*, *Foo-chow*, *Can-ton*, etc.

*White* is worn as mourning, and must never be seen at a wedding. I have seen men come on board to do business with the white silk braided into their long cue in addition to being dressed in white, as mourners. At a wedding the bride wears a red veil, and the bridegroom has red silk braided into his hair. Engagements of marriage are never made by the parties concerned,



but by the parents, who employ a third person called a *go-between*, who looks up suitable matches and reports to the parents of each party respectively, and is paid a fee or commission. All wives are *purchased* of the parents, and in multitudes of cases the parties married never see each other until the husband lifts the veil after the wedding ceremony. As the result of the state of things here described, there is not much real conjugal affection among the Chinese.

In China, dress-makers and milliners are *men*, and men do the washing, and sprinkle down the clothes by taking their mouths full of water and blowing it on to the garment to dampen it. In Chinese schools there are no questions and answers as with us, but the pupil commits a given lesson to memory, and when the time comes for recitation, walks out on the floor, directly in front of the teacher, either singly or in a class, as the custom may be, then faces about with his *back* to the teacher, and rattles off the lesson at a railroad speed. In writing their names, the Chinese always write the surname first, instead of the Christian name as with us. Instead of long dresses, the Chinese men and women wear long *sleeves*, reaching six or eight inches beyond the tips of the fingers.

A Chinese woman, instead of kissing her child

as a way of showing her affection, *smells* it. In China *divorce* is accomplished by selling the wife. The greatest possible revenge is for a man to kill himself, as a means of punishing the one who has wronged him. Such an event terribly frightens the surviving party, as he expects the spirit of the deceased, according to his threat, to return and torment him. It is considered very praiseworthy and very meritorious for a wife, on the decease of her husband, to *hang* herself. Monuments are erected to such in the north of China, and perhaps in other places, and the event is accompanied with great rejoicing and hilarity.

The Chinese, instead of knives and forks, use chop-sticks in eating their food, or rather in putting it into their mouths. These chop-sticks are about ten inches in length, and the size of a common wooden pencil, made of wood or ivory. Both sticks are held in one hand, one of them very much as we hold a pencil in writing, and the other with the lower end between the second and third fingers, and the upper between the thumb and fore-finger like the first. In this way they use the sticks with great dexterity, picking up articles of food as with a pair of tongs. While to the uninitiated this is about as awkward an apparatus as can well be imagined, the Chinaman will take a small fish bone out of his mouth or

pick up any little thing, with as much facility as we would do it with our fingers. The Malays, on the other hand, use neither knives and forks nor yet the chop-sticks, but pitch in with their fingers. Rice, fish, and cabbage, with greasy gravy covering all, is conveyed to their mouths with their fingers. They use only the right hand in eating, and are little more cleanly than the swine. Part of our crew is made up of these Malays.

The passage of Scripture which speaks of the difficulty of those who have riches entering into the kingdom of heaven reads, in the Chinese version, "It is easier for a camel to go through the *nose* of a needle than for a rich man to enter the kingdom of heaven." The Chinese call the hole in the needle the *nose* instead of the eye; hence it was necessary so to render the passage in Chinese, in order to be understood.

The Chinese have better teeth than we have, but not so good eyes. There are many more blind persons with them than with us. The way they expose the eyes to the glare of the sun, generally wearing no covering on their heads, probably tends to produce this; and, owing to their want of cleanliness, diseases of the skin, are fearfully common, and probably tend to the same result. There are but few deaf persons among the Chinese, although, from all the infor-

mation I have been able to obtain, it seems the average of human life is shorter with them than with us. The women are shorter in proportion to the men than with us, and a fashionable Chinese woman is hardly able to walk alone, on account of the injury done to the feet in infancy by not allowing them to grow. They are thus made cripples for life, and obliged to keep their feet bandaged as long as they live. They double all the forepart of the foot except the great toe under the other part, so that the great toe is nearly all of the foot that wears a shoe. All the Chinese have black eyes and black hair, and they feel a great contempt for those who differ from themselves in these respects.

Begging is very common, and is organized into a regular system, with a king of beggars at its head. The beggars thus organized pay part of their gains to the society, and persons may be exempt from the annoyance of the profession by paying a certain annual rent to the king of beggars. When a man of business has paid this annual tax the organization is bound to keep beggars away from him. He places a sign over his place of business to this effect, and is henceforth secure. I have seen these signs in Chinese cities.

I am told also that *thieves* have a similar

organization, by which persons wishing to be exempt from their incursions pay a stipulated sum to the king of thieves. Then, if any thing is stolen, the organization is bound to restore it or its value. While I was in Foo Chow a thief dug through the wall surrounding our missionary dwellings and stole some chickens, but was caught by the watchmen in getting out. They treated the poor fellow very roughly.

In China the cheapest shoes, worn by the coolies, cost half a cent a pair. These are made of straw, composing a sort of mat-sandal, and tied on to the feet. For chair-coolies, who must be very sure-footed, these shoes are very convenient. A pair will not last more than a day or two. I have been carried a large number of miles by these coolies, and felt the need of their being very sure-footed in some dangerous places. There is no other way of getting about in some parts of China, and the men who live by this means are as much favored as the traveler by the arrangement. Sometimes, in making a short walk, when the state of the thermometer would admit of it, I have been accosted by a score of these men, with their chairs, anxious for a job.

Boards are **sawed** by hand, as there are no saw-mills in China. Grain is ground in the same way—by hand—or by a cow or donkey dragging

round one stone on another. All nails are hammered out by hand on an anvil.

Coal, instead of being brought on railroads, is carried on camels' backs. These camels are driven in caravans, the one in front being rode or led, and the others following in single file by means of a line fastened to a ring in the nose of each camel and attached to the one before him. There are no railroads in China, nor even stage-roads, nor yet a pair of springs in any conveyance found among native Chinamen. Neither railroads nor telegraphs are allowed to be made in China.

Chinese boats and junks are built with *eyes*. The Chinamen say, "Boat no have eyes, no can see, no can sa-ve." If a boat have no eyes it can not see, and can not understand where to go. Chinese houses have no glass in the windows, nor wooden floors, and in the north of China, where they are most needed, they have no chimneys. This is the case in Peking, the capital of the Celestial Empire. Chinamen name their boys number *one*, number *two*, etc. The girls are not counted, but often strangled in infancy.

The money used in common affairs among the Chinamen is reckoned in *cash*, one cash being about the twelfth part of a cent. This cash is

a little brass coin with a square hole in the middle, so that a hundred of them can be strung together. A dollar of this coin weighs about seven pounds and a half.

Capital punishment among the Chinese is a terrible thing. A common method is by *beheading*. The criminal stoops down, with his head leaned forward, and the executioner chops it off. Another method is *crucifixion*, and another, more terrible still, is starving to death.

Chinese coffins are made of plank six inches thick, and immensely heavy. In the North they place these coffins on the top of the ground, and raise mounds over them like haystacks. In the South the grave is made to resemble a monstrous arm-chair, sometimes as much as seventy feet one way and fifty the other, whence the spirit is supposed to look out upon a pleasant prospect.

I visited the home of one very rich Chinaman who is keeping a monstrous swine, weighing, I should think, nearly or quite a thousand pounds. The same man is also keeping a huge baboon, He thinks the spirit of his deceased father may be in one or the other of these animals, and so he is keeping them until they die of old age.

About Foo Chow many Chinamen live in small, miserable boats on the River Min. Each

family is born, live, and die in these cramped and uncomfortable places. I saw them with the mother and children, hens, dogs, and hogs, all being together in the boats.

Here the Chinese fish with *cormorants*, a kind of bird resembling a duck, but larger, with an enormous throat, and a strong beak, hooked at the end. Strings are tied round the necks of the birds, so that they can not swallow the fish; they then dive into the water, seize the fish, and return with it to the raft, where the fisherman takes it, and sends them off again to repeat the chase.



## XXVIII.

### ENCOURAGEMENTS IN MISSION WORK.

THE annual session of the Foo Chow Mission is over, and I am on my way to India, and embrace the first opportunity, after three days of terrible sea-sickness, to write up my notes.

If my letters, unlike those of St. Paul, should appear weaker than my bodily presence—I mean those written while just recovering from sea-sickness—they will appear very much as I feel. But at sea is the only place I can find any time to write, as every moment is otherwise taxed while on land.

I wish to say, first, after having visited our missions in China, and made as thorough and patient examination of them as my time would permit, I am more than ever encouraged as to the real progress already made and the bright promise of the future. I believe the advance of the Gospel will henceforth be in a continuously

augmenting ratio, until China, with her hundreds of millions, shall be a *Christian nation*.

While estimating Christian character, we are not apt to make allowance enough for the difference of circumstances between those just emerging from heathenism, and those who all their lives, and from generation to generation, have been under the influence of good religious training. The Epistles of Paul to the Corinthians show very clearly how far below the real Christian standard were the practices of those lately converted. And, as might be expected, all subsequent history of missionary labors illustrates, more or less, the same thing. But Paul did not encourage or wink at these irregularities, but reproved and reformed them. So should we. While a degree of forbearance is properly exercised, in such instances, not called for and not allowable in a more advanced state of Christian knowledge, the evil must be repented of and forsaken, or the guilty party must be removed from the Church. Whenever the Christian standard is lowered for any cause whatever, the effect has always been to degrade the Church, without benefiting the party for whose convenience this obliging laxity has been resorted to. And the longer the proper adjustment is postponed, the more violent will be the shock when it comes,

as come it must, unless the Church turns traitor to its principles.

The case of American slavery is a melancholy example of the principle just enunciated.

And now, in the very commencement of any considerable success in our missionary work, an evil confronts us, in some respects having striking analogies to that of slavery. I allude to polygamy. Indeed, among the Chinese, polygamy *is slavery*. And there are cases, as in slavery, where great seeming hardship results from the rigid application of the Christian rule ; but, as in slavery, these cases will generally be found to be more apparent than real, and their sanction will, in the long run, inflict much greater evils than their removal. With our melancholy experience on the subject of slavery, as a warning, our missionaries in China—I mean those of the Methodist Episcopal Church—have determined, as I think wisely, not to repeat an experiment hitherto found so mischievous, but instead to keep out the evil at the beginning, and allow, under no circumstances, of polygamy in the Church.

I have not introduced the case of the Corinthians by way of apology for the Chinese Christians. On the other hand, I have been agreeably disappointed in finding the state of religious knowledge and experience with them more

advanced than I expected. In their affection for the missionaries, they are models of Christian charity. One of the reasons why the native preachers desired that some of their own number might be ordained was, that they might, by exposing their own lives, save the lives of the missionaries who were obliged to travel through regions beset by robbers, and where their lives were in imminent peril. Such motives for desiring sacred orders would be found rare, I imagine, in sections much longer under Christian influence. One by one ministers and members inquired after my welfare, and expressed the deepest gratitude for my visit to them, and the deepest interest in my welfare during that portion of my journey yet before me.

These dear brethren have experienced persecution in its most terrific forms—in forms which, if I were allowed to state them here, would instantly be pronounced worse than death—and yet have stood firm, counting literally all things but dross for the excellency of the knowledge of Christ Jesus their Lord. And the heroic Christian example of these young disciples, under the sorest perils among their heathen brethren, has had a powerful effect in convincing their persecutors that Christianity is superior to any thing in their pagan forms of religion. And these

very persecutors, some of them, like Paul, are now preaching the faith they once sought to destroy.

There are still some missionaries of other boards who, upon any provocation, have a policy of calling to their aid a *gun-boat*; but this policy is always found in the end to be detrimental to the interests of vital Christianity; and it is as true now as when our Savior uttered it, that those who take the sword to propagate Christianity shall perish by the sword. The history of the Romanists in Japan is a terrible instance of the fulfillment of this declaration of our Lord. The French, however, are still pursuing the same policy in China, and it will end in similar disaster, if not by just the same methods. There is a power in the spirit and temper of true Christianity more effective than sword or gunpowder in the propagation of the Gospel of peace on earth and good will toward men. The Chinese are a reflecting people, and instantly compare the practice with the theory of religious propagandists.

Again, the genuineness of the work among our Chinese converts is evinced in the power their religion has given them over evil habits. Perhaps, to take a single example, there is no habit more inexorable, and none so difficult to

be cured, as the use of opium. This drug is the great scourge and curse of China. There are probably millions of people in the regular and daily use of this terrible destroyer. A Parsee merchant assured me that at the present time the English are exporting from India about four thousand tons of this poison drug, and I have seen the Chinese in their smoking dens, lying about like dead men, under the influence of their opium debauch, with no hope whatever of being able to release themselves from the terrible power of the evil habit. They will lie, or cheat, or steal, or do any thing to get it; and yet, to the praise of God's glorious grace be it said, Christianity is able to deliver them from the body of this death. Out of a class of twenty-one formed by Hu Sing Mi, nineteen were opium-smokers, and have thoroughly reformed.

## XXIX.

### THE CHINESE CONFERENCE.

HAVING now got through with my visitation to the Chinese missions, and having got off to sea, on my way to India, and having also in some measure got over the terrible seasickness, appointed to me at the beginning of every new voyage, I propose to give my readers a little insight into the workings of Methodism in China. I rejoice to believe that we have in this great empire the broad and deep foundation for a glorious work in the future, a work already giving bright promise of a speedy triumph. The work was well begun in China, and the type of Methodism of the right kind. I have not heard so much real good old Methodist singing in a long time as I heard at Foo Chow, both at the sessions of our annual gathering, and also from scholars, in both the boys' and girls' schools. These glorious old hymns, with their glorious old tunes, were the last things to greet my ears at

night, and the first in the morning. Associated as these hymns and tunes used to be, and as they still are in China, and as they ought to be everywhere, there is salvation in both. These schools were so near that I could not fail to hear the pupils sing night and morning, and often through the day, such hymns as these :

"O how happy are they who their Savior obey,"

"There is a fountain filled with blood,"

"Come, sinners, to the Gospel feast,"

"Come, thou fount of every blessing,"

"Blow ye the trumpet, blow,"

"O for a thousand tongues to sing," etc.

It reminded me of my first impressions of Methodism and my first experience of the joys of salvation ; and of many blessed seasons since experienced at camp-meetings and revivals, when a spiritual man could tell, by the very spirit of the singing, that God was in the midst of his people.

There are now in the work called the Foo Chow Mission, including the helpers received on trial this year, as student helpers, a class of men answering to our exhorters of other years, more than fifty men, laboring to bring their fellow-countrymen to Christ. These student helpers are all under a course of training, and pursuing a



regular course of study, preparatory to entering more fully into the Christian ministry. And behind these there is a membership, including probationers, of more than one thousand four hundred. These all exhibit the fruits of the Spirit in a manner most encouraging.

As a training process, Dr. Maclay and his associates had already inaugurated the measure of doing business after the manner of an Annual Conference, with the distinct understanding that measures so enacted lacked the legal validity of Conference action. I think the measure, on the part of the missionaries, a judicious one. It has had the effect to familiarize the native brethren with our systematic method of doing business, and will prepare them for a *real* Conference at no very distant day.

The solemnity, propriety, and wisdom of the body thus assembled could not but affect every one favorably. Missionaries from other boards were present, and were greatly interested in the doings of this embryo Conference. The interest felt in every brother's case, and the jealousy with which every point in the Discipline was guarded, were truly refreshing.

To give your readers a better inside view of the working of Chinese Methodism than any description of mine, I caused a translation to be

made of a report of a committee in the case of a brother who had left his work during the year. The following is the report :

“REPORT OF THE COMMITTEE IN THE CASE OF LI CHA MI.

“On the 17th day of the month, in the annual meeting, the Bishop appointed us to investigate the charge against the preacher Li Cha Mi, that, having been appointed last year to the prefectural city of Yeu-ping, he stopped when he had traveled but half the road. The committee of three men have come to this conclusion: According to the ascertained facts in the case, we report to the Bishop that Li Cha Mi certainly knew that he was transgressing the rule about appointments, and sinning against God. On this account, he was grieved with a grief that could not cease. Now he has repented, and asked the committee to make known his confession of sin, and ask the annual meeting to forgive him. He is determined hereafter faithfully to observe every rule of the Church, and with a faithful heart to bear the cross until death, not thinking of any thing else ; and asks the annual meeting to pray for him. We three men of the committee, carefully examining, feel that the case is like that of Mark's repentance and reformation ; therefore we intercede for him with the Church, asking that you

will exercise the heart of Barnabas to forgive him ; and we hope that he will imitate Mark in not forgetting Barnabas's recommendation of him, and will even become useful to Paul. Amen.

"In the year of the incarnation of Jesus, 1869, the committee thus report.

"SIA SEK ONG,

"LI YU ONG,

"HU YONG MI."

The report was unanimously adopted, and it is a remarkable fact that while there was often a lively debate, and all the variety of opinions expressed that are usually heard in our Conferences at home, yet when the vote came to be taken, with but a single exception during the whole business, and that embracing but a single person, the voting was unanimous. There was an excellent spirit of brotherly love pervading the entire body. Some old Conferences that I know of might do well to witness this harmony of feeling and action.

As a further means of giving my readers an inside view of China Methodism, I send you a translation of the closing prayer of brother SIA SEK ONG, at the final adjournment of our session.

"We give great thanks to Thee, O God, our Heavenly Father, the everlasting Jehovah, that we, the lowest and most sinful of men, have seen

these days, and been allowed to share in this business with the Bishop, the missionaries, and the brethren at this annual meeting. For what our ears have heard, for what our eyes have seen, for what our mouths have spoken, we are indebted to the free grace of God. Great grace has been given us. We give great thanks to Thee, O God, that the Holy Spirit has come down upon us, has come into our hearts, increasing our wisdom, profiting us, warming our hearts, and greatly establishing our faith. Now we ask that the Holy Spirit may go with us to our work. The Bishop has read the appointments for Peking, for Kiu Kiang, and for Foo Chow, sending forth many men to preach the Word. Lord, pity us. The Bishop leaves us, and we go east, west, south, and north, to all our circuits and preaching places. Help us day and night to pray. Write upon our hearts as rules for our guidance the books we have here read, the business we have here discussed, the instructions we have here heard. Do not let them be lost from our hearts, as though they were burnt up in the fire, but let them stay with us. Help us not to be lazy. Help us, before or behind men, to follow our consciences. Help us not to aspire to be good looking, to make a nice appearance ; but to be true, to be faithful, to watch the sheep in every place. In

all places may we have the peace of God, and be helped to benefit and save the people. If, during the year, we meet trouble, persecution, temptation, help us to conquer. If one or two of us must leave the world before we meet again—we do not know, God knows—help us to bear the cross even unto death, that we may glorify God in all our lives. May God the Father, Son, and Holy Spirit be with us, giving us peace and joy, and full determination to bear the cross to the end. May the grace of our Lord Jesus Christ abide with us. Thus our hearts desire.”

This brother Sia Sek Ong is a scholarly man, and one of the sweetest spirited men I ever became acquainted with. He moves in an atmosphere of holy love.

### XXX.

#### A CHAPTER FROM MY LOG-BOOK.

HAVING visited our missions in China as faithfully and patiently as my time would permit, I sailed for Hong Kong, on my way to India, at noon on Friday, the 26th of November, and within an hour from the time of sailing was too seasick to sit up. I have no hope of ever getting so used to the sea as not to be sick at the beginning of every new voyage.

On Saturday, the 27th, at daylight, we found ourselves at Amoy. The ship remained here all day, which gave me a fine opportunity to see the place and become acquainted with the missionaries. A letter of introduction to Dr. Tallmadge made me acquainted with the missionaries of the American Board, and also with those of the London Board. Several native charges, under the superintendency of Dr. Tallmadge, have become self-supporting. I visited the native chapels in

the city, and here had my last ride through narrow streets swarming with human beings, black hogs, and mean dogs. But no description can give a stranger an adequate conception of such a street, and so I will not attempt it. Such a scene of noise and confusion is seldom found on earth. How human beings can live, packed into these dark, filthy, and narrow streets, is more than I can comprehend.

*Sunday Morning, November 28th.*—We are at Swatow, which, like Amoy, is surrounded with high hills covered with jagged rocks. A peculiarity of these two places is that there are many large boulders all over the mountains, standing on a small base, and, to all appearance, just ready to topple over. The weather is very hot, and the climate most depressing. I am trying to keep the Sabbath by myself, as all is bustle on shipboard, taking in and discharging cargo. There is no Sabbath in this country, either among natives or merchants, especially when a ship arrives. We leave in the afternoon, and sail on, as we have all the way from Peking, amid rocky islands. The entire coast of China is rugged and barren, and dangerous to navigation. Some of the coasting vessels that I have been in are any thing else than inviting, or even safe. I would not, for any amount of money,

risk my life in some of them. But the interests of religion have induced me to face dangers on the China coast that I would not meet for any other consideration.

*Monday, November 29th.*—To-day we reached Hong Kong, a picturesque city on the side of the mountain. Here I found brother Turner, of the London Mission, at the wharf waiting for me. As we were not to sail for Calcutta until the 30th, I accepted his kind invitation to stay with him over night. Here I met brother John Preston, of the Wesleyan Mission at Canton. With these good brethren I spent a pleasant day and night, talking over the interests of the missionary cause in heathen lands.

It is the policy of the Wesleyan Missionary Society to send out men single, and require them to remain so for at least three years. There are some very strong reasons for this course:

1. By this method a man has an opportunity of acquiring the language before being incumbered with the cares of a family; and a good start, thus obtained, is a lifelong blessing, both to the missionary himself and the cause which engages his services.

2. In all this country—and the same is true in India—native servants are indispensable. To a family who thus commence housekeeping, with



no knowledge of the language, the difficulties, perplexities, and losses are troublesome to the last degree. Such a family is entirely dependent on the servants to make purchases, do marketing, and conduct all the household business. A fearful liability to be imposed upon and cheated, which never goes unimproved, is the uniform result. When a man has acquired the language before commencing to keep house this difficulty largely disappears, as he can know for himself how things are going, and save his wife a world of perplexity.

3. The wife will be greatly assisted in acquiring the language if her husband already has a knowledge of it and can become her instructor; and this is an important item, as the climate, in all this country, is particularly severe on American females.

4. Females generally are compelled to return home, in order to recruit their health, as much as three years sooner than men. There are exceptions to this rule, but they are only exceptions. Facts and figures will bear out the statement.

5. Men are more likely to find suitable wives for missionaries if not required to marry in a hurry.

6. The man himself may find that he is not adapted to the work, or his eyes may fail him

before he can acquire the language. In either case the disappointment and loss to himself and the Church will be less if he is single than if married.

7. In the opening of new places for preaching there is frequently violent persecution, particularly in China, where a man will be saved much trouble by being single in his early itinerating labors among the heathen.

8. For a man to go out single, and board in some mission family until he has acquired the language, and then return and marry, or have a female missionary come to him, will cost no more than to send them out together, and in the long run will be found, as a general rule, much more economical.

But, if a man is already well married, this should not operate against him as a candidate for a foreign missionary; but to require a man to be married, or to make a marked difference in favor of married over unmarried men as beginners in foreign missions is, I am satisfied, a mistake.

*Tuesday, November 30th.*—Started to-day at 9, A. M., for Calcutta, in the English steamer Orissa. We had just got out of the harbor, when the ship began to roll most fearfully, and my stomach soon rolled as bad as the ship.

After a night on land all my "toughening" goes for nothing.

*Thursday, December 2d.*—Raining hard this morning, and the sea very rough. The barometer has gone down suddenly to the lowest point ever known in this region. There is trouble ahead, if there is any reliance on barometers. By noon we are in the midst of a fearful storm at sea. The ocean seems to be wrought up to a frenzy of madness. We are in one of those dreadful *typhoons* which infest the China Sea. Every preparation is made for the storm; tables and seats are lashed to the floor, and every thing put in as good a state of defense as possible. But the storm increases, and the vessel rolls so that at every surge it seems as if we shall capsize. Great waves roll over the bows, and come right into our state-rooms. One of our best life-boats was torn from its iron fastenings as if it had been a mere toy, and floated off bottom-side up. When the captain found that we were really in a typhoon he put the vessel right about, and steered in the contrary direction until we got out of the frightful whirlwind.

A storm at sea is a sublime thing, but it is a kind of sublimity that one does not care to see repeated. At such a time there seems to be no help but in God. Committing myself to him, too

sick to hold my head up, I endeavored to make the best of a decidedly uncomfortable night.

*Friday, December 3d.*—The weather is more favorable this morning. I am thankful to God for that watchful care which has brought me thus far on my long journey in safety. The heat is most overpowering, and yet it is Winter. We are panting for a breath of fresh air. The port-holes had to be closed during the storm, and it seemed almost impossible to endure the hot, damp atmosphere inside the ship.

*Saturday, December 4th.*—The sea is as smooth as a mirror. There is a dead calm. With a sail vessel we should not be able to stir. We are literally soaking in this hot, moist climate. Extremes of wind and calm have followed each other since we left Hong Kong.

It spoils one for a western trip round the world to start in one of the magnificent American steamers that sail monthly from San Francisco. We have the finest ships that float on any sea to begin the journey with. The English vessels bear no comparison to the American in the way of comfort. Englishmen themselves, who have tried both, acknowledge this; others are very loath to confess it. The only thing on the Orissa making any approach to the good accommodations of the American line was the

*bread*, and this was made of California flour. An Englishman who sat by my side at the table affirmed that it was the *baking*, and not the quality of the wheat, that made the bread so good—just as if ever so good cooking could make good bread of bad flour.

*Sunday, December 5th.*—Soaking, with thermometer  $85^{\circ}$  in the shade, and yet some of the crew, native Malays and Africans, get as near the smoke-stack as possible to keep warm. Such is the effect of climate upon the constitution.

## XXXI.

### SINGAPORE.

ON December 6, 1869, we reached Singapore, the most southerly portion of Asia. The climate here is more thoroughly tropical than any other portion of the country I have seen, being nearer the equator—only about one degree from it. The climate is always warmer here than at any part of the year with us at home. There are two Summers and two Winters in each year at this place, as at all places situated on the equator. The middle of the Summers respectively are the 20th of March and September, and the middle of the Winters the 20th of June and December. The only difference, however, in these seasons is a little variation in the heat. The climate is always moist and hot, and vegetation is always bursting with luxuriant growth. The tropical scenery about Singapore, so far as vegetation is concerned, is beautiful beyond all power of language. Nothing short of the sight

of it can convey any adequate conception. The cocoa palm, with many other varieties of this beautiful tree, abounds here. Here I first saw large India-rubber trees pouring out great quantities of milky sap, which hardens by exposure to the air. The nutmeg, the mango, the pineapple, as also the orange, the lemon, the lime, the banana, with a multitude of other tropical fruits, abound here. The trees are all of a kind never seen in the temperate zone, and they are covered with the verdure of perpetual Spring. Great trees are covered with exquisitely beautiful flowers, and loaded with unknown fruit, some of it as large as our largest-sized water-melons. Such a wealth of vegetation can never be seen outside of the tropics, nor where the air is not always moist as well as hot. Here it rains much of the time during all the months of the year. Singular combinations, or what seems so to an inhabitant of the temperate zones, are continually meeting the eye here. A tree whose trunk, and shape, and bark, and branches all resemble the elm has well-defined pine leaves. A kind of fruit which more resembles musk-melons than any thing else grows on a tree whose appearance, all but the size, is almost exactly that of the plant bearing the castor bean. All of the trees are evergreen, and many of them have leaves of extraordinary beauty,

ten times as large as leaves grow in temperate climates. Here the sensitive plant attains a size and perfection which I have not seen elsewhere, producing a beautiful globular blossom, and shrinking from the touch like a timid child. The fan palm is a tree of remarkable beauty. It must be remembered that no palm-tree has branches composed of wood, as with us at home. The leaves are joined to the trunk of the tree near the top by means of long stems. Some of these stems are as much as twelve or fifteen inches wide where they join on to the trunk, and have a length varying from five to twenty feet according to the variety of the palm. In the fan palm these stems and leaves, instead of coming out all round the tree, grow on the two opposite sides only, and thus spread out into a round, symmetrical top of extraordinary beauty, and resembling an expanded fan, with this difference, that the tree is twenty or thirty feet wide.

There is another remarkable thing about this tree. The stem is so joined to the trunk of the tree, with a concave surface upward, that the whole, taken together, forms a reservoir of several gallons of pure water, completely protected and enfolded in these stems as they are joined to the trunk. By piercing this reservoir the cool refreshing beverage gushes forth.



I saw here another wonderful provision of a similar sort in a small plant. It put out a slender stem or string, on which was suspended a sort of cup, shaped not unlike a small tea-pot, which would fill with rain and then close up, holding about a pint of pure water for the thirsty traveler. On other trees you will find the most charming blossoms, four times as large as the rose, but shaped more like the lily, with such delicate tints of color, so variegated, so mixed, and mingled, and shaded off from one to another color, as to fill your soul with images of enrapturing beauty. Then such wealth and variety of flower-bearing shrubs, and plants, and vines as here abound defy all description. Their fragrance will remind you of Bishop Heber's hymn, "What though the spicy breezes," etc.

There are two chief points of attraction at Singapore, so far as natural scenery is concerned. One is the public Botanical Garden, and the other the private garden of a rich Cantonese Chinaman. Those who have seen only stunted specimens of tropical vegetation, cramped up in hot-houses, have no idea of a garden in the tropics, with an area of hundreds of acres instead of a few feet, and with millions of money to gather the choicest and most lovely specimens with which God has clothed the earth.

It is perfectly marvelous how, in this moist climate, certain kinds of trees can be made to take all forms of things animate and inanimate. In this rich Chinaman's garden are trees the exact resemblance of lions, dogs panting for breath, with mouths widely extended; horses attached to carts, in which every thing, including wheels and shafts, and cover, are perfect; pitchers and urns; deer with wide-spreading antlers; storks with long slim legs and beaks; peacocks strutting with expanding tails, with many other things which can not here be enumerated, are imitated in a manner surpassing belief until seen. Beautiful rows of pine-apples, in terraces along water-courses, adorn the hill-sides.

A plant which the English call "*Victoria Regia*," a species of mammoth water-lily, attains great perfection here. This plant grows in the water, and the leaves, which lay on the top of the water like the pond-lily, are five feet in diameter, and circular, with edges turned up like a huge platter. The trunk or stem looks like a small cable in the water. From this cable-shaped stem springs a blossom as large as a small head of cabbage, with concentric folds of mingled pink, and cream, and white, or tinted with white and amber.

But I have said no description can convey an

adequate idea of the loveliness and glory of this scenery. The reader may therefore be ready to ask, as I have asked myself already several times while writing these lines, "Why, then, attempt to tell what can not be told?"

My answer is, I hope to do something toward impressing the reader with a sense of the beauty with which God has clothed these tropical fields. I feel impelled to this by a sort of religious duty. God's finger has painted every one of these beautiful flowers, and decorated these hills and valleys with images of beauty that ravish my heart, and it makes me long to see others enjoy what I enjoy in such a presence. If God can afford to devote his attention to these sights, can not I, and can not you, gentle reader? I should be afraid of my own heart if these things did not kindle within me a feeling akin to religious devotion. It seems to me these lovely images are placed here by the Creator as so many witnesses for himself in favor of purity and heavenly affections.

How long shall it be until there shall be in the character of these native tribes something approaching the beauty of the natural scenery? The people of Singapore are a strange mixture of Malays, Parsees, Arabs, Chinese, negroes, and I know not what. A large portion of them are almost entirely naked, and the color of their

skins exhibit all hues, from white to jet black I have seen a few persons here whose color is an approach to iodine—a strange color for a human being—and yet not unlike what is sometimes induced in our own country by the use of nitrate of silver.

The natives have very slim limbs and narrow chests, and wear ornaments on their fingers, toes, ankles, wrists, and arms. They are very anxious to trade their goods for money, and always ask from two to three hundred times as much for them as they expect to get.

The English control the island. The Duke of Edinburgh, the second son of Queen Victoria, is here. The English Governor died the morning we reached the place, but the Duke had gone on to the main land, a distance of fifteen miles, to see a fight between a tiger and a buffalo! It would seem desirable that a man in such a position should set a different example to the ignorant and degraded natives, who appear to treat him with great veneration. But the tiger refused to fight for the amusement of the royal party, and so the matter dropped.

At Singapore there is a class of natives who seem to be amphibious. No sooner does a vessel come into the harbor than these boys surround it, and are ready to dive for a dime thrown into

the sea ; and such is the celerity of their movements in the water that they will uniformly catch the piece of money before it reaches the bottom, though they are twenty or thirty feet from it when it strikes the water. For a dime they will dive under a ship drawing twenty-five feet of water, and do this when the tide is running most fearfully. They come round in small canoes, entirely naked. They bail out the water, even when in motion, with their feet, and leap out and dive with as much facility as so many frogs. Snells, monkeys, pine-apples, bread-fruits, parrots, and cocoa-nuts are freely offered for sale by the natives, who are a degraded race, and fast disappearing from the earth.

## XXXII.

### OBSERVATIONS IN PENANG AND CEYLON.

THE English steamers from Hong Kong to Calcutta stop on the way at Singapore, Penang, Ceylon, and Madras. I have already spoken of Singapore. Penang is a town on an island of the same name, and, like Singapore, owned by the English. The trade of the island is principally in nutmegs, tapioca, pine-apples, cocoa-nuts, and other tropical fruits. There is a fruit here which the English call sour sop. When cut open it is of a cream-white color, and is both sweet and sour, resembling a sweetened custard, with a little lemon-juice in it. It is the shape and size of a small water-melon. There is also a fruit on all these islands which resembles, more than any thing else, a small musk-melon, both as to size and shape. It is called papeeta, and the inside is full of small seeds, that are scraped out like those of a musk-melon, and the consistency of the flesh, which is sweetish, is about the same

as that of the melon. The natives live in houses standing on pillars, partly on account of the poisonous reptiles which abound here, and partly to keep out of the water, as every thing seems to be wet a great portion of the time. The very air constitutes a tepid bath. Water-melons look as if they had been dipped in water and then rolled in flour. The native population consists mostly of Malays. They are ignorant and degraded, eat their food without knives and forks, are remarkably slim and narrow in the chest, wear a profusion of ornaments in their noses and ears, and on their fingers, wrists, arms, toes, ankles, and legs. They are short-lived, and in the presence of the Anglo-Saxons, becoming more so.

On Tuesday, the 14th of December, we reached Point de Galle on the south side of the Island of Ceylon. We saw Sumatra on our left, as we came through the Straits of Malacca. Once I never expected to see the far-famed Island of Ceylon, but God has led me by a way I knew not. The island is diversified with plains, valleys, and mountains, with rivers of considerable size, in which crocodiles abound. The country is beautiful, beyond my power of description. On inquiring for the Wesleyan missionaries, I found they occupied a locality called "Richmond Hill," and engaged a hackman to take me to the place. Our

drive led for two miles and a half through groves composed almost wholly of the cocoa-nut palm, loaded with fruit in all stages of perfection. The cocoa-tree grows taller, and is more beautiful here than in any other country I have seen, and from elevated positions commanding an extensive view, thousands and tens of thousands of acres can be seen covered with these charming trees. Richmond Hill is such a position, commanding an extended view of the island and the surrounding sea.

The cocoa-nut is to the people of Ceylon what the reindeer is to the Laplander—food, and drink, and clothing. Here also, as in all this part of the country, grows the beautiful papeeta fruit, named at the beginning of this article. The tree producing it looks almost exactly like that producing the castor bean, only it attains a diameter of a foot and more, and the fruit grows round the body of the tree, in great quantities, just below the limbs.

The bread-fruit is also found here. I have always desired more information than I could obtain respecting this fruit. It is wholly different from what I expected. There are two varieties of fruit here that go by the name of bread-fruit. One of them, and the largest, also called jack-fruit, grows on a tree whose trunk, and the color of whose bark, resembles the beach. The fruit is



not produced among the branches, but grows out of the side of the trunk, attached by a strong, woody ligament or stem. The fruit is as large as first-class water-melons, being from one to two feet in length, and from six to fifteen inches in diameter. When the fruit is ripe it is of a greenish-yellow on the outside. The rind is about a third of an inch thick, and very rough, being composed of conic teeth, each several tooth being a cone of a quarter of an inch in height, or a little more, and about the same in diameter. Through the heart of the fruit, lengthwise, there extends a pith two or three inches in diameter, and which is not eaten by men. Cows and swine are fond of it. Between this pith and the rind, all round, there is a space from two to six inches deep. This space is filled up with separate lobes or compartments, each of the size of a small banana or pawpaw. Each of these lobes has a stone in the middle twice as large as an almond, surrounded by a pulp, somewhat more watery than a banana, and pleasant to the taste. It can not be described on paper, any more than any other fruit, until it is tasted. The natives are excessively fond of it, preferring its peculiar flavor to almost any other fruit.

The other variety resembles the one already described in almost every particular, but is smaller,

and the stones and pith of this variety are both roasted and eaten, in addition to the pulp already spoken of. The second variety grows on a tree whose leaves much resemble the common cabbage leaf, size, shape, and all. The trunk and bark of this tree more resemble the hickory than the beech. The tree is very beautiful, and instantly attracts attention.

At Ceylon I had also a fine opportunity of examining the nutmeg in its "native land." A description of it may interest some of my readers. It grows on a tree as large as a medium-sized apple-tree. This tree is in itself beautiful, with leaves shaped like those of a peach-tree, but thicker and more glossy. Like all the trees here, it is evergreen. The fruit, when fully ripe, is just about as large, and almost exactly the shape of, a good sized Seckel pear. When it is ripe it bursts open, the outside portion or rind being from a third to half an inch thick, and white in the inside, with a sour taste. As it bursts open, it exposes a nut in the middle, as large as a small plum, enveloped with a most beautiful scarlet covering. This constitutes the mace, so much in use for flavoring certain kinds of food. When we get it dry, it has faded, but when fresh, forms a beautiful contrast with the milky-white of the bursting envelope or outside rind. When this

mace covering is taken off there is left a stone, with one end of a beautiful purple color. A shell harder than that of a chestnut, but not so hard as that of the walnut, is removed, and we then have the ordinary nutmeg.

The cinnamon-tree also flourishes in Ceylon. It is an evergreen, with a smooth, glossy leaf like the laurel.

The native population of the island consists mostly of Singalese, and numbers one million five hundred thousand. They are remarkably slim, their legs and arms being less than half as large as those of Englishmen. They are nearly black, and are ignorant and deceitful. The Chinese, who seem to have more tenacity of life, are crowding into all these islands.

The Singalese have a singular fashion which I have never seen elsewhere. The men all wear long hair, and do it up with combs, while the women wear no combs. This, with the fact that they are so slim, and wear a long gown for a dress when they wear any thing, will cause any stranger to mistake the men for women. One of our missionary ladies, when first seeing these people, was much moved by the degraded condition of her "own sex," when lo! the women who had excited her sympathies were *men*! The Wesleyans are the principal missionaries in the island. They

have been here for fifty years, and have a native membership of two thousand. But the probability is that the natives will disappear from the earth before they all receive Christianity. There are some remarkable facts on this question of perpetuity of races, and it looks as if nothing but Christianity is a sure guarantee against extermination. Startling facts, both in India and China, countries embracing half the population of the human race, look in the same direction.

One in going about on this beautiful island will frequently be reminded of Bishop Heber's "Spicy Breezes." The most lovely flowers imaginable charm the eye with their beauty and perfume the air with their fragrance. But, as a counterpart, there are in all this region the most poisonous insects and venomous serpents. While taking lunch with Mr. Shipstones, the Wesleyan missionary on Richmond Hill, I noticed what appeared to be a *rope* wound round one of the beautiful trees in the garden. I noticed the rope moved, and a moment more revealed a serpent. When it saw us it moved away with great rapidity, lifting up its head and darting its forked tongue. A great number of natives in all this region are killed every year by serpents.

### XXXIII.

#### ARRIVAL IN INDIA.

ON Tuesday morning, the 21st of December, 1869, we found ourselves in the river Hoogley, one of the mouths of the Ganges leading up to Calcutta. We passed Madras on the 18th, and stopped but a few hours. The surf here, as well as at Ceylon, is so great that there is much difficulty in landing when there is any wind. The ship does not attempt, in either case, to go to the shore, but depends on the native craft to take passengers and freight. At Madras native boats are made without nails, or iron of any kind, but are tied up with cocoa-nut strings. It is a fearful thing to see them in motion. It seems as if at every swell of the surf they would go under, but they are so pliable as to be able to adapt themselves to the situation. A new kind of seasickness is the result of a trip in these singular boats. Each new motion at sea seems to have its corresponding effect on impressible

stomachs. At Ceylon a still different craft is in use by the natives. I wish I could give the reader a good conception of it. In the first place there is a long, slim log canoe. Into this planks are inserted so as to make the canoe three times as high as it otherwise would be, and so narrow in the inside that a man can barely get his legs down between the planks. Such a concern could not live a minute in such a surf as this without some further attachment. This is made in the shape of a log of palm, placed at a distance of eight or ten feet from the canoe, and parallel to it, and connected with it by means of crooked levers. The log, with the levers attached, will not allow the canoe to turn over to the right, that being the side on which it is placed, and, if the canoe should attempt to go over in the other direction, the log operates as a weight, at the end of a lever, to prevent it. The whole thing is an ingenious method of overcoming a most fearful and dangerous surf. The oars, both at Ceylon and Madras, are peculiar, more resembling an ordinary Irish spade with a long handle than the oars usually employed. Speaking of oars, I may say, in this connection, that the people of Japan have a kind that adapt themselves to the use intended like the fin of a fish, the backward stroke presenting

the edge and the forward stroke the side to the resisting water, while the Chinese have taken a further hint from the movement of the fish's *tail* while swimming, and propel a craft that will carry fifty tons by means of an oar of enormous length projecting from the stern. But this, as we sometimes say in our sermons, is a "digression." I began to speak of landing at Calcutta. On account of unfavorable tides, we were all day getting up to the landing, which is still two miles from Calcutta proper. We reached the wharf at dark, and I remained on shipboard till the next morning. Though it was the shortest day in the year, and should have been the coldest, so far as the heat of the sun is concerned, it was oppressively hot all day, and when the ship ceased to be in motion the heat in the cabin was almost insupportable. The mosquitoes came in in swarms, and the jackals held their concert outside. Altogether, it was decidedly an uncomfortable night. This was my first experience with jackal music. I can not better describe it than by saying, if you can imagine the crying of a child, the crowing of a cock, the howling of a dog, and the wail of an operatic quartette in church, all four added together and divided by three, you will get the best written description I can give you.

But the morning came, as it always does, and I engaged a native, for two rupees, to take me to Calcutta. Here I was greatly delighted to find Rev. Dr. Waugh, who had come down from Lucknow to meet me. He has become much stouter than when he used to recite to me at Meadville, and, as we say in other matters, has been a great success as a missionary; and this remark applies also to most of the missionaries in our work in India, so far as I know.

In Calcutta all was noise and confusion, on account of the expected arrival of the Duke of Edinburgh. It was almost impossible to get a place to eat or sleep. The Duke arrived at a little before sundown, and landed amid the roaring of cannon, the prancing of horses, and the gay welcome of high government officials.

The finest part of the whole performance was the "manning of the yards" of the *Galatea*, on which the Prince came. The city was magnificently illuminated in honor of the Duke, and every thing done that British loyalty could do to make the occasion memorable and imposing. The Duke is an ordinary looking young man, small in stature, and very fond of amusement.

Calcutta has a native population of eight hundred thousand or one million, and a foreign population of perhaps ten thousand. The town is



situated on very flat, low ground, as is also Madras. Drainage is difficult—indeed, impossible—by any method heretofore in use. As in all the East, there is a vast difference between the native and the foreign cities, for they are always separated from each other, as well here in India as in China. The dwellings in the one are spacious, and many of them imposing; those of the other low, contracted, and filthy. In all northern China and in all southern India the native dwellings are made of mud or sunburned brick—generally of the former material—and the annual rains make fearful work with them. I am of opinion that half the people of the globe dwell in mud houses. The English—a majority of them—in all this country, maintain a haughty bearing toward the native Hindoos and Mohammedans, and the Hindoos particularly show clearly that they feel themselves to be a conquered race. There is, consequently, an absence among them of that manliness, and independence, and patriotism resulting from conscious control of civil and national affairs. They look to others to lead them, and give many evidences of a sense of dependence inconsistent with the highest development of individual and manly character. British control, with all its defects and crimes, among them—and they have been

neither small nor few—has, nevertheless, been a vast blessing, on the whole, to India. The Mohammedan invasion has introduced customs and crimes which would have ultimately found their retribution in the extinction of the guilty votaries. Christianity has not been introduced a minute too soon as a conservator of human existence in this most thickly populated portion of the earth.

While in Calcutta I visited, as has been my habit every-where, the different missionaries of the place, including the Wesleyans, Baptists, Church of England, and the Free Church of Scotland. I saw also the famous college of Dr. Duff. The Free Church also has a college here. The Bishop College, as the Church of England College here is called, is also located on the banks of the Hoogley. Here is also the seat of the University of Calcutta, with which forty-three colleges and collegiate institutes in India are affiliated. It was while going through the buildings of the College of the Free Church of Scotland that I had the first genuine experience of the meaning of the word "house-top" as used in Scripture, an experience which has been repeated again and again since I have been in India. The preparation for the "house-top," or roof, in all this country is, first, a sufficient

number of strong beams near enough together to support an immense weight. These are covered with strong plank or thick boards, on which is a covering of brick and mortar a foot or more in thickness, and over all a thick coat of cement, which, by the action of the air, becomes as hard and durable as stone, and you have the impression that you are standing on a rock while on the top of the house. The roof is so nearly level that the eye can detect no inclination, and offers a delightful retreat in the close of the day.

I stayed two nights in Calcutta—the 22d and 23d of December—slept under mosquito-bars, and had no covering on the bed except a single sheet to put over me in case I should want it. With my readers at home I suspect it was different.

#### XXXIV.

#### NOTES ON INDIA.

**W**HO ever found a country or a man that he had never seen to look as he had expected? Previous information may have been correct as far as it went, but there is a soul to things that no description can define like the living presence.

The general surface of the country in India is much smoother than I expected. From Calcutta up the valley of the Ganges for fourteen hundred miles, the country for hundreds of miles in width, with very little exception, is as smooth as a house floor. There is nothing like it in any country I have ever seen before. Take the most smooth spot that can be found on the Missouri bottoms, or in the Sacramento Valley, and stretch it out fifteen hundred miles in one direction and five hundred in the other, and you have some idea of the valley of the Ganges. On the north is the great Himalaya range of mountains, the most

lofty on earth, dividing Hindustan from Thibet ; and along the western coast there is another range, with spurs extending into the center. The transition from mountain to plain is much more sudden than in most other countries. There is something approaching it where the Rocky Mountains rise suddenly from the valley of the Platte ; but even here the change from plain to mountain is less abrupt than in India. In this country you can walk on a perfectly smooth plain until you can lay your hand upon the sides of the gigantic Himalayas. There are many rivers flowing into the Ganges, and large numbers of them flow for great distances nearly parallel to the main river, and yet there is no elevated land between them. The remarkably level surface, and the character of the formation, makes this part of India the finest country for all kinds of roads. A few feet below the surface is a formation of *limestone nodules*, called kanker—pronounced kunker. This material is all ready for macadamizing without the usual labor of breaking stone, and when wet down with water forms a road-bed as hard and smooth as one can wish. The roads which have been prepared in this way are the finest I have ever seen in any country. It would be an error to imagine, however, that all roads in India are of this character.

Only those connecting important places are prepared in this manner. Except in the mountains, and in a region of country skirting the mountains, to be described in another place, there are no primeval forests. Mango groves, planted by the English, constitute the principal forests in all the plains. These trees have very short trunks and wide-spreading tops, and are exceedingly valuable both for their shade and fruit. For hundreds of miles these trees are almost the only protection from a scorching sun. There is no season in the year when it is safe to be exposed to the direct rays of the sun. The smiting of the sun, as spoken of in the Scriptures, is a terrible reality in all this country. A man falls under the stroke almost as if he had been shot with a rifle-ball. These beautiful mango trees, planted by all roadsides, undoubtedly save many lives.

There are no fences in India, nor any scattering farm-houses, as in our own country. The people all live in towns and villages, and generally in huts constructed of mud, with no windows nor doors toward the street. This arrangement enables husbands to keep their wives out of sight, a practice that prevails all over China and India.

There is no Winter in any part of India except

on the mountains. I have seen a little white frost twice during the Winter months up to February 14, but there is no cold weather to stop the growth of vegetation. The soil has no rest. It produces two and three crops in a year. Rice, Indian corn, and such crops as require moist, hot weather, grow in the Summer. Wheat, potatoes, cabbage, onions, oats, barley, etc., grow in the Winter. I saw people making hay in January. Most trees in this country are evergreen. A few throw off their leaves for a short time, but, as a whole, there is nothing to remind one of Winter, such as we have at home. Yet the difference here between Winter and Summer is, according to all accounts, as marked as with us. Early in March the weather begins to be hot, and the heat increases in intensity from day to day until it becomes perfectly terrible. All concur in affirming that the hot western winds from April until the middle of July are like the breath of an oven. The only way Europeans and Americans can live is by having what are called *pankas*—pronounced *punkas*—swung night and day to keep the air in motion.

These *pankas* are constructed of boards, or a frame-work suspended horizontally by means of ropes attached to the upper ceiling, which is very high, say twenty feet. These boards, or frames,

thus suspended by the edges, with canvas so attached as to move a large quantity of air when they are swung, are pulled to and fro by native servants, night and day, during the hot season, it requiring about three sets of servants to keep the machinery going.

In all places, churches, stores, wherever people have to live, these pankas must be kept going for about six months in the year. In July the wet season fairly commences, when every thing smokes and steams as if in a hot bath. Summer vegetation now comes forward with astonishing rapidity, and the rapid decay fills the air with malaria. If during any portion of the hot season the east wind blows, the effect is still much worse than that of the fiery westerly winds. It seems freighted with disease, and is universally dreaded. During the rainy season serpents, scorpions, and centipedes make their appearance. Many hundreds of the natives are killed every year by snakes. I am told that statistics show one thousand five hundred deaths annually from this cause. These poisonous creatures come into the houses, particularly into the bath-rooms: Where houses are thatched with straw or reeds, serpents crawl into the roofs to catch birds, and to get their eggs. One of the missionaries at Benares told me that he at one time kept a



quantity of quails for table use in a house built for the purpose. One morning his native servant, on going to get some quails, found a huge cobra in the house, making his breakfast off the birds. He refused to leave, and to all comers would spread his hood and make battle. The missionary got a gun and shot him. One of the missionaries' wives told me that one night, as she sat at the table sewing, she heard a rustling noise, and looking up she saw a serpent within striking distance of her on the same table at which she was at work, looking into the mirror. Another missionary told me that on getting out of bed one night he thought he stepped on a coal of fire. It proved to be a *scorpion*, which stung him the moment his foot pressed it. Another missionary informed me that as he raised a piece of bread and butter to his mouth, he discovered that on the under side of it was a scorpion, ready to strike him when he should bring the bread to his mouth. I have been shown scorpions here that are six inches long, and centipedes of similar length. And I saw one morning quite a number of India serpents, among which was the horrible *cobra*. The largest of this kind of serpent was nearly the size of my arm, and five or six feet long, and his hood four to five inches wide. This snake moves with his head

a foot above the ground, and strikes forward at any thing in his way. The bite is fatal.

The sting of the scorpion is exceedingly painful, and causes very great and long-continued swelling, but seldom destroys life.

Snake-charming is pursued as a livelihood by great numbers of the native Hindoos. While stopping at Bombay, one morning, these snake-men came round the hotel in great numbers, having different kinds of serpents to exhibit—cobras, vipers, boa-constrictors, etc. Some were brought in baskets, and some, wound round the bodies of the natives, made a load by their enormous size.

Europeans are seldom bitten, owing to their greater care in exposing themselves to these dreadful creatures.

Mosquitoes bite the year round, but are worse in wet weather, as the water enables them to breed more rapidly at that season of the year.

## XXXV.

### MANNERS AND CUSTOMS IN INDIA.

FOR some things first impressions are always the best. The first impression of a painting or a photograph, where the object is an exact resemblance to the original, is always the best. If we have to get acquainted with the picture in order to see the resemblance to our deceased friend, it is because the picture is worthless.

In describing men and things in a distant country the first impressions are often of great interest, and if not committed to paper while they are fresh, will never be. Things that excite a lively interest while they are new, after long familiarity cease to impress us as at first, and we lose our interest in them. Of course, when we attempt to explain the inside view of things, with their *rationale* and philosophy, then we require a much longer acquaintance. Such a thing is not my present purpose. But there are many things which if a person does not describe during his

first years of acquaintance with them, they will have become so familiar to him that they seem like commonplace affairs, not worth describing. I can already notice this tendency on myself in regard to things that made a very deep impression on me the first time I saw or heard them. When I first saw crowds of naked men come round the ship as we landed at Yokohama it made a deep impression on me. Since then I have seen thousands and millions of men with not clothing enough on each to make an ordinary napkin. Perhaps four-fifths of the men of India go with bare legs. A man who has spent ten years here, in writing about the people would hardly think to say the men go nearly naked. To be so is the rule. The first time one sees a woman with three or four rings in her nose, some of them making a circle of four or five inches in diameter, part of them thrust through the gristle at the lower end of her nose, and others thrust through the side, her ears treated in a similar manner, and rings on her arms almost from the wrist to her body, and on both ankles, and on every toe of a bare foot, it will make a strong impression; but after seeing these things daily for months and years, the sight grows familiar. I have seen females whose arms and ankles were literally hooped, and who, in

addition to the numerous rings in their ears and noses, had two heavy rings on each toe of both feet. None of your little delicate things, but rings on the wrists, arms, and ankles as heavy as strong hand-cuffs, and rings, two in number, on each great toe that would weigh an ounce each. The wealthy classes have these ornaments of gold, silver, and precious stones; the poorer of iron, copper, and pewter, the whole taken together for one woman weighing several pounds.

At first it seems very strange to see a Chinaman eating with chop-sticks, and handling them with as much facility as we would a pair of tongs; and stranger still does it seem at first to see men eating without knives, forks, chop-sticks, spoons, or any thing else but their fingers; yet this is the rule with the natives in all India and the regions round about. Their food consists mostly of vegetable varieties, among which rice is the staple, with a kind of dressing made of a sort of pea. When the rice is cooked this pea pastry is poured over it, and the natives "pitch in" with their hands, and having suitably mixed the whole, have a fashion, difficult for the uninitiated to imitate, of slinging it into their mouths.

The first time you meet a Fakir, a sort of Hindoo priest, you will be strongly and profoundly impressed. They will impress you as the

very embodiment of devils incarnate. Entirely naked, their long hair is never combed, and full of vermin, and matted together by means of some loathsome compound of filthy ingredients. Their bodies are smeared all over with mud of different colors. Their habits in all respects are of the most filthy character conceivable. There is absolutely nothing so filthy that they will not readily eat it, to convince their deluded followers that they possess uncommon sanctity. And the more loathsome and abominably filthy and disgusting they can make themselves, the more power they have over other Hindoos. And their exactions from both sexes are of the most superlatively diabolical character. But such is their hold on the masses of the Hindoos that they obtain whatever they want. When they make any outrageous and revolting demand, they enforce their claim to be obliged by doing or eating and drinking certain things which are unlawful to be named ; then their right is undisputed.

I attended the great mela at Allahabad, where there were gathered together thirty-seven thousand of these abominable wretches from all parts of India. Familiarity with such sights diminishes somewhat the horror which they at first occasion. To do them justice they must be described while the impression they make is fresh and new.

The Hindoos burn their dead. At first it seems very shocking to go along the shores of the Ganges and see a human body on a pile of wood being consumed. And what is still more shocking is to see the nearest male relative break the skull of his father, or other relation, as the case may be, in order to let the spirit out. As fuel is very expensive in most parts of India, the poor are not able to consume the bodies of their relations, and so after the body is charred a little they throw it into the Ganges. Great numbers of bodies are thus found floating down the stream. Others yet poorer throw the bodies of their relatives into the river without any attempt at burning. These sights at length, by their commonness, cease to make any deep impression. The Parsees, or fire-worshipers, have another method of disposing of their dead. At Bombay there is a hill in the suburbs of the town called Malabar Hill. On this hill is the "Tower of Silence," which is a huge well, with high surrounding walls. By the looks of the affair at two hundred yards distance—for strangers are not allowed within the inclosure devoted to this purpose—I should think the well may be fifty feet or more in diameter. Over this well is placed an open *iron grate*, and the bodies of the dead are laid on this grate and exposed as food for vultures. I visited the

grounds early in the morning in company with Dr. Waugh and his wife. Great numbers of vultures stay round the place, and depend for their daily food upon the dead bodies thus placed upon the iron grate. I should think we saw as many as fifty of these unclean birds, and some of them of enormous size. They appeared to have gorged themselves with human flesh, and were lazily waiting for an appetite for another meal. This method of disposing of the dead seems much more shocking than that of consuming the body with fire.

The Mohammedans, with the exception of the wealthy, appear to pay very little attention to the bodies of the dead. The tombs of the former Mohammedan kings of India are among the finest edifices that have ever existed on the earth. The Taj, near Agra, excels, in some respects, any other building in the world. This most magnificent and imposing structure, costing about ten millions of dollars, was built for the tomb of a Mohammedan queen. But the great mass of the Mohammedans are buried in graves so shallow that jackals may rob them, as they often do. It has been said the state of civilization of a nation may be known by the treatment of their dead. Judged by this rule, the native population of India does not appear to good advantage.

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## XXXVI.

### MODES OF TRAVEL IN INDIA—LAYING A DAK.

IN India, excepting along the line of the rail-roads, the principal traveling done by foreigners is performed either by means of dak gharies, or dooli or palki daks, to be described hereafter. There are no stage-coaches, such as are found at home. When the roads admit of it, the dak ghari is employed. This is a sort of ambulance with shafts like a buggy, but much more clumsy. It is so arranged that one can sit up during the day and go to bed at night. All travelers in India take their bedding with them. This is rolled up in a bundle, and rides on the top of the ghari during the day, and is spread upon the bottom at night. Such a ghari will accommodate but two persons. Two natives always go along to attend to the horse. The horses employed for this purpose are kept at stations five miles apart, and changed at the sta-

tions. They are usually not much above half the ordinary size of English horses ; are very vicious, but generally unable to do as much mischief as they desire, on account of the condition of starvation in which they are kept. Their habit is to make a fuss at starting, and after the first freak of anger is over, they often perform a series of gyratory motions, describing spirals which would defy any mathematician. After getting through with this introduction, if they have strength enough left, they will go as if Jehu drove them to the next station. Here the same performance has to be gone through again, and so every few miles. When there is any elevation in the grade, as in going over a bridge, the horse waits for the natives and passengers to push the vehicle up the ascent. By this method a hundred miles can be made in twenty-four hours. In regions where this kind of traveling is in use, there are no hotels at which a foreigner would care to stop. The natives have, in their villages, a sort of *inn* called *serai*, one of the parts of the compound word *caravanserai*. Such an institution is a quadrangular building, one story high, inclosing an area equal, in some instances, to two acres. This immensely long quadrangle is made up of separate dormitories, in each of which is a rude naked bedstead, but no window or furniture

of any kind, unless it be a rough chair and table. The building is usually of mud, with a floor of earth, and the walls inside and out washed with a mixture of soft clay and fresh cow-dung. I may remark, in passing, that this method of *whitewashing*, bating the *white*, is the most common one among the natives of India, and is used for churches as well as for dwellings. I have slept in a house newly washed in this way. The odor of musk was strong enough for the most fashionable toilet.

But I am wandering. Such a serai does not answer the purpose of European and American travelers. So, at certain distances, *dak bungalows*, as they are called, are furnished by the government, that is, by the English. These are one-story buildings, large enough to accommodate four or five families each, where a room can be taken for a day at one rupee, and where a plain meal, consisting of curry and rice, with tea, can be had for the same price—half a dollar. Each room has a bedstead in it, and a bath-room adjoining. A native supplies water and makes you tea. Travelers take their own beds, and generally a large part of their own provision. At some of the *dak bungalows* bread and mutton-chop may also be had. These plain bungalows are very welcome to the warm and weak pilgrim covered

with sweat and dust, and fatigued with a hot journey.

But not in all, not even in a majority of cases, is it practicable to have the kind of traveling apparatus just described. Then the dooli dak is resorted to. The dooli is a sort of cage or box, made long enough for a man to stretch himself in at full length. The bottom of the concern is made of rope or rattan, like the bottom of a chair. On this is spread a mat, which, with blankets and a pillow, makes up a bed. At each side of the dooli is a door to get out and in. Through the upper part of the cage, lengthwise, runs a bamboo pole, projecting perhaps four feet at each end. There is usually at the foot of this box a shelf, on which such articles as the traveler must have with him are placed. Traveling in doolies is usually performed at night, when the distance is not more than can be made during a single night. But how is the thing going to move? you are ready to ask. You shall know. Get in here at this side door. It is night; a native holds a torch; you tuck yourself up in bed as well as you can. Four men, two before and two behind, seize the machine by the projecting pole aforesaid, and placing the pole upon their shoulders, one on his right and the other on his left at each end, you find yourself swinging in the air. The

forward movement now commences, a kind of half walk and half trot, accompanied by an unspeakable rythmical grunt, to which all four keep time, both with grunt and step. For a full-grown man, eight kahars or carriers are necessary in order to insure good speed. Thus four men carry you, and four more run along by the side of the dooli, and relieve each other as often as every five minutes. Besides the eight men already described, another goes along with a lighted torch at night. This torch is, in addition to its other advantages, often a protection against wild beasts, for such journeys are made through jungles full of tigers and leopards, which have not the fear of native Hindoos before their eyes.

If you have much baggage to go along, it is necessary, in addition to the nine men already mentioned, to employ another, called a bhangewalli, who will carry your trunk on his head, or, if the baggage can be divided, will carry it on a pole, after the manner of the Chinese. So that ten natives are needed in order to get along well with only a small amount of baggage. I was obliged to have this number without my trunk, which I never take away from the central parts of a country. Each set of ten men go ten miles at a time. At the end of this distance another equal number takes charge of you.

When a man wants to make a journey in this way, the first thing is to "lay the dak," as it is called. That is, he calls a Hindoo who makes this his business, and pays him a portion of the money for the trip, and he goes ahead and engages kahars to be at the stations in waiting, naming the probable time at which their services will be needed, and paying them a portion of their wages in advance. They sometimes have to wait for hours, or for half a day, owing to delays in starting, or for other reasons. When this is the case, they expect baksheesh, which, in this connection, means additional pay. Sometimes it happens that a particular relay of men fail to come to time, or fail to come at all; and then, if the traveler can not persuade the kahars, already fatigued with a ten mile journey to go another ten miles, he is in a bad fix. Such a calamity happened to Dr. Waugh and myself one night. It so happened that on that night we had to cross several large rivers without bridges. After we had got over the third one, near the middle of the night, our carriers set us down on the banks of the stream, and called, as is usual, for their companions to come to their relief. As they called, they were further from us, and none answered their call. Brother Waugh then commenced calling, and was answered only by jack-

als. We were now in for we knew not what, and toiled in vain in the night to find some one to help us. At length we found a man with a yoke of oxen and a cart, on which we placed our doolies, and then got into them, and made the best we could of traveling under difficulties.

Mohammedans are more generally found in this business than Hindoos, as they have not the same trouble about caste. One can travel in the way I have here described from three to four miles per hour. Each carrier must be paid twelve cents for ten miles. This, in all conscience, is cheap enough; but when we remember that it takes ten men to get one man along, traveling by this method becomes expensive, amounting to twelve cents per mile.

The first time I was ever carried by my fellow-men was in China. I could not suppress an unutterable repugnance to the whole thing, but in traveling in this country one has to "conquer his prejudices," and put up with things as he finds them. It is the only possible method of getting along at present, and the men who act as carriers feel greatly favored oftentimes of having a job of this kind. Their fathers for generations have done so before them. Other methods of travel will be reserved for other chapters.

## XXXVII.

### OTHER METHODS OF TRAVEL IN INDIA.

**I**N a former number I have named some things which strike an American traveler as novelties, but which, by long familiarity, cease to be so. In this I propose to enlarge the catalogue, and, first, the methods of travel enumerated in my last by no means exhaust the subject.

In addition there is the *bahli*, which consists of a cart drawn by bullocks. This, with the rich natives, is a very stylish way of traveling. The carts are covered with a rich canopy of gorgeous colors, and trimmed with gold. The bullocks used for this kind of traveling are much more fleet of foot than the cattle of our own country. They are usually of a deer-color, have a high hump on the fore-shoulders, are very compactly built, have slim, straight limbs, and are really beautiful. They trot, while traveling, like our horses. I have seen, in Bombay, the vast crowd of people returning from the *races* on Saturday



night, where hundreds of these teams competed with as many horses in trotting through the streets. The bullocks hold their own very well trotting in company with horses. The driver sits on the tongue of the cart, between the bullocks, and guides them by means of reins put through their noses.

Europeans also make use of this kind of team for their marching, as they call it. This marching is a method of traveling with tents, which are also hauled by bullocks, or carried on the backs of camels and elephants. In this way the missionaries itinerate for four or five months in the year, pitching their tents near some native village and preaching for a few days to the people, and then removing to another town to repeat the same operation. This tent-life, during the Winter season, tends to recuperate those who, as all do, become very much debilitated by the terrible heat of the hot season. Civilians and officers of the army all avail themselves of the advantages of tent-life during the cool season, in so much that it is said all India live in tents for four months each year. This applies only to the foreign population.

Another method of traveling is on the backs of elephants. I have tried this in several instances in my journeys through India, and the

more I have got accustomed to it the better I have liked it. An elephant walks faster than a horse or camel, and is more sure-footed than either. They are saddled with a howdah, a kind of chair that will accommodate several persons, but the most common method is to put a huge mattress on the animal's back and make it fast by straps, and sit flat down on this cushion, in true oriental style. A native drives the elephant by sitting astride his neck just behind his ears, and he directs the course of the animal by punching one ear or the other, pricking the left ear when he desires the animal to go to the right. The elephant is very cautious in crossing a bridge or going over marshy ground, and will carefully try the path before him before venturing his weight where there is any danger. I have had occasion to notice this repeatedly. On great occasions, like the late arrival of the Duke of Edinburgh, sometimes as many as five hundred elephants are seen together. I have seen fifty at a time. These animals are used by the Europeans for *tiger hunting*, which has become as much of a mania among the officers of the British army in this country as base ball has among a class of Americans. But the elephant sometimes becomes frightened, and then the rider is very likely to come to grief. To see a caravan

of elephants moving off, each carrying his own provision, consisting of corn-stalks and other similar coarse fodder, is a sight that impresses an American.

Another method of traveling is by riding the camel, and, to me, a very unsatisfactory method. The brute seems never to be satisfied, and never knows when he is well used. He will look round back at you most complainingly and reproachfully when you are doing the best you can, and will take extra pains to fall down if the road is rough or slippery. I tried riding on one, to the great disgust of the camel, and truth requires me to say that the disgust was mutual. But to see a long caravan of these creatures moving silently along by moonlight, each with a rope through his nose, which is fastened to the tail of the one before him, is a solemn, impressive sight, for there seems to be a kind of inherent sour solemnity about the animal himself which the silence and darkness enhances. Neither the camel nor elephant makes any noise with its feet in walking. When provoked the camel will bite, and is a dangerous creature.

Horseback riding is not much resorted to in India, so far as I observed, except in ascending the mountains. In going to Nynee Tal, and from there to the top of Mount Cheena, I had

a horseback ride of some thirty miles—quite enough to satisfy me, under the circumstances. The ascent in many places was frightfully steep, and the path such that one false step would precipitate the rider hundreds of feet nearly perpendicularly. But the sight at last which is afforded of the mighty Himalaya range from the top of Mount Cheena will repay all the toil. You then have before you the loftiest mountain range on earth. At your feet, one thousand seven hundred feet beneath you, lies Nynsee Tal, with its crystal lake like a jewel on the brow of the mountains. Before you rises in awful majesty the great snowy range, with its towering mountain sentinels. You look away upon the plain of the Ganges, nine thousand feet below you, and up to snow-capped domes twenty thousand feet above you. As the sight suddenly bursts upon you, emerging from a thick forest of trees covered all over with long moss, you seem, as never before, to be standing in the presence of God. The most stupendous works of man dwindle into insignificance in the presence of such a sight as this, and you gaze in mute silence upon a scene of indescribable grandeur. Thank God for the privilege of seeing this greatest display of mountain scenery on this earth! But words are poor to convey to others the impressions made on

one's mind by this awful presence. The natives worship these sublime peaks. I can well imagine how, upon their rude, ignorant minds, a feeling can thus be kindled akin to religious devotion.

## XXXVIII.

### HUNTING IN INDIA.

**I**N the United States an elephant is a rare sight. Not so in India. They may be seen every day, and sometimes hundreds in a single day. It may not be generally known to my young readers that all tame elephants, whether in India or elsewhere, have been captured in a wild state, and domesticated. They rarely breed in a state of captivity ; so elephant hunting is a regular business and a trade in India, as also in Ceylon. Elephant, like tiger hunting, is an exciting and dangerous business, but an elephant, captured and tamed, is a prize worth having ; some of them, even in India, being worth from one to two thousand dollars each. The wild elephants are either enticed or driven into inclosures prepared for the purpose, either by selecting a spot fitted by nature to entrap them, or else making an inclosure by means of an immensely strong stockade. They are enticed into these places by being

induced to follow tame elephants into them. They are driven into them by scouring the jungle with tame elephants and driving the wild ones before into one inclosure, and through this into an aperture in a smaller one, until they are entrapped. The tame elephants, trained for the purpose, are turned in among them, which will hunt and pound them into subjection, so far that by the dexterous management of the hunters a wild elephant is lashed fast to two tame ones, being fastened between them, and thus trained to do as they do. A wild animal is thus reduced to subjection in about a week. Another method is to make pits in the jungle, and drive the wild elephants into these and then capture them. But there is danger of breaking their legs by this method, and besides, all elephants are extremely cautious about going on to a place till they are satisfied of a solid foundation underneath them. An elephant seems, in some respects, to have more mind than any other animal. In Burmah they are used in piling up ship-timber, and an elephant will lift one log on to another, and then going to one end look along the line to see if the two logs are even, just as a man would do. They will push down a tree, or pull off a limb, or break up wood into suitable lengths, and throw it into a pile by means of their trunk and foot. But

elephants, both wild and tame, are subject to periods of temporary madness, in which they are a terror to all within their reach. At such times the tames ones, breaking away from all restraints, destroy every thing in their way. They will run about in the greatest fury until the spasm is over, and then sober down and behave with all propriety again. The instrument used by the natives in driving the elephant is an iron weighing several pounds, with two prongs, one bent at right-angles to the other. These prongs are both sharp, and are thrust into the animal's head in a way that seems perfectly alarming to one who sees it for the first time. I have, while riding on the elephant, seen the driver drop this cruel looking iron by mistake. He then spoke to the elephant in Hindoostani, and the animal immediately picked up the iron and handed it to the driver with his trunk. They kneel down like the camel, and much more cheerfully, to receive their load. There is something so patient and kind about a well-trained elephant as to gain the good will of all. The tusks of all domesticated elephants in this country are sawed off and sold for ivory. In Ceylon the animal is hunted and killed simply for the ivory it contains. An elephant which stands twelve or fourteen feet high affords a fine method of traveling through a native town



in India, or visiting a great fair or mela. You have an opportunity of seeing not afforded by any other method of traveling. Natives in India affirm that the elephant lives a hundred years.

## DEER HUNTING.

The natives have a method of hunting deer by means of trained leopards, which may be interesting to my boy readers. A tame leopard, kept for the purpose, is blindfolded, and taken upon a cart drawn by bullocks into the jungle. A jungle in India means any portion of wild land, whether covered with grass, bush, or timber. In such places, as well as in the open fields, deer are very abundant. With this ox-team men can approach much more closely to a deer than otherwise. When they have got as near to their victim as they are likely to get in this way, the leopard is unbound, and the covering taken from his eyes. He moves off stealthily, like a cat in pursuit of his prey, skulking beneath grass or bush, or whatever may help to conceal him, until he can advance no further in this way without being discovered. Then by a succession of bounds, increasing in rapidity in a manner that is most astonishing, it pounces upon a fine buck, half as large as a three-year-old steer, as some of them are, cuts his throat with his sharp tusks, and

drinks his blood as it flows. The deer, even when he sees his terrible enemy approaching, often seems to lose all presence of mind, and becomes utterly confused. The hunters, as soon as the leopard has seized his victim, hasten to the spot, and giving the leopard more fresh blood, or a joint of venison brought with them for the purpose, induce him to let go his hold on his prey, and covering his eyes and binding his limbs, he is again placed upon the cart.

#### PIG STICKING

is another sort of hunting much in vogue with the English in India. This is the method of hunting wild boars, which has enjoyed a long celebrity: The boar is pursued on horseback by the hunter with a spear. The horse must be very fleet and very sure-footed, and even then the chase is performed with great peril to the rider and the horse, as well as to the pig. With his terribly projecting tusks, as sharp almost as a knife, he can disembowel a horse or a man. The hunter strikes at him while the horse is under full run, and, if he hits him just right, inflicts such a wound as disables him. If, on the other hand, he gets unhorsed at this critical juncture, as is often the case, he learns to his sorrow that there are blows to receive as well as to give in

this kind of sport. While I was visiting in one of the villages in India, the friend at whose house I was entertained had on his table for meat some wild pork killed in this way.

## XXXIX.

### SIGHTS IN INDIA.

**I** PROPOSE to tell more about things I have seen in India, different from what a traveler sees in America. I expect some of you will come to India as missionaries before many years, and you will like to learn as many things about it as you can before you come.

#### BIRDS.

In traveling through India you will seldom see a tree, or a bird, or an animal that you ever saw in America. Crows and wild geese, among birds, are an exception ; and foxes and bears among animals. But the crows differ in appearance from ours, being brown instead of black about the neck, and they are by no means the timid birds in India that they are at home. They will come into the houses, and take food out of the hands of the children, and seem to be on the best of terms with the natives, who never harm them.

There is also in India a kind of kite, or hawk, much resembling the hawk so destructive to chickens in the United States, but not the timid bird that it is with us. This bird frequently sweeps down and snatches food from the hands of children, and in the same manner will snatch a cooked chicken from the plate while being carried round from the kitchen to the dining-room by the native servants.

Vultures of different kinds, also very tame, abound in great numbers in India. Some of these are of monstrous size, being as tall as a man when standing. They all perform the office of scavengers, and in so hot a climate as India are very useful in this way. The native Hindoos never kill birds nor any thing else, if they can help it; not even serpents, though the serpents very often kill them. All Hindoos nearly believe in the transmigration of souls, and to harm or kill even a snake, might put their grandfather or great-grandfather, or some other person, to great trouble by depriving him of a body.

In traveling through India you will see hundreds of flocks of wild parrots, of a beautiful green color. Their voice in a wild state is not very melodious. There are other birds in India besides parrots that can talk. The *miner*, a black bird a little smaller than a crow, is of this sort.

## BATS.

And speaking of birds reminds me of bats, as both fly. The bats of India are not the insignificant, or rather, I should say, diminutive creatures they are with us. They grow very large, and go in large flocks of hundreds in a body, and are very destructive to certain kinds of fruit. The natives have to sit up and keep a constant noise all night in the fruit season to keep these voracious creatures from eating up their guavas, papeetas, and other fruit. These bats are covered with fur like a fox, and have a head shaped like that of a fox. They are about half the size of a common cat, of brown color, with black wings. I measured one which was captured for my special benefit, whose wings from tip to tip measured four feet and six inches. Others are still larger. I have one of these wings with me, which I hope to get home in a good state of preservation. During the day these creatures hang on the tops of trees by their feet, with their heads down and their bodies covered with their wings. I have seen, I should think, as many as a hundred on a single tree.

## MONKEYS.

though so rare in the United States, may be seen by the hundred in India. Two varieties

are the most common—one on the plains and the other on the hills. Those of the plains are of a brown color, with short tails, and grow as large as pretty good sized dogs. I have seen some of this species as large as large dogs. The monkey with the Hindoos is an object of worship, and at Benares there is a spacious and costly temple devoted wholly to their use. There is in this temple an idol of the monkey god, and these miserable caricatures of humanity have taken possession of their temple, and are very saucy toward foreigners. It is hardly safe for an American or European to go into the temple alone. I do not think it would be safe unless he were armed with a good cane, or something to defend himself. Several times, while going through this temple, they approached me in a very threatening attitude. But they know enough generally to keep away from a man who carries a good club in his hand. These creatures literally swarm in all parts of their immense temple, and in all parts of the city adjacent to it. You will see them on all the walls and on all the houses. The native inhabitants, regarding them as superior beings, dare not molest them, but feed, cherish, and humor them, letting them have their own way. The result is they are immensely troublesome, doing all sorts of mischief with impunity. To kill or

disturb one the natives think would call down the wrath of the monkey god in all sorts of earthly calamities.

In Benares the roofs of the houses are made of *tiling*. These monkeys often amuse themselves by tearing off the tiling in the neighborhood of their temple. The inhabitants look on with a sort of religious terror, and see their houses unroofed without daring to interpose any obstacle to this destruction of property. I saw houses in ruin from this cause. The deluded owners repair them to be destroyed again, according to the caprice of their monkey lords.

Rev. Mr. Sherring, missionary of the London Board, who has resided a long time here, and who has written a book on the history of Benares, told me that he thinks there are not less than ten thousand monkeys in connection with this temple. There are large trees—*peeples* trees—also objects of worship among the Hindoos, around this temple. These trees afford fine play-grounds for the monkeys. And it is wonderful to see how far they will leap from branch to branch among the tree-tops, and from one tree to another.

The care of the mothers for their young can not fail to excite admiration. However great the danger, a mother will not forsake her child. They hold, and caress, and nurse them with wonderful



tenderness. I have been greatly interested in the anxious look of these mothers as they would watch me with a sort of terror, and then with a look of tender affection for their young, caress them just as a human mother would in case of imminent danger. They will spring from branch to branch with their children clinging to them.

In the hill country bordering the Himalayas there is another species of the monkey yet, much larger than those I have described. These are gray, with immensely long tails, large bodies, and long strong limbs. They, like the others, go in droves, and leap from one tree to another, and from one branch to another, in a manner that seems almost fabulous. I saw a whole colony of these creatures on the side of the mountain between Nynee Tal and Caladoonga. They are called Langar—pronounced Lunggoor. They have *black* faces, surrounded by *white* whiskers, giving them a singular appearance. Their bodies are covered with long hair of a light gray. They sometimes attack the natives, and rarely the Europeans. One of the missionaries told me that one of them made an assault on him, which he repelled by killing his monkeyship. I can never look at these strange creatures without a feeling that they are too much like human beings to be indiscriminately killed, as some people in India are

in the habit of doing. The natives say they can talk if they would, but refuse to do so, as they know the Europeans would set them to work if they should.

## XL.

### PECULIARITIES OF INDIA LIFE.

**T**HE habits of the native people of India differ as much from ours as do the natural productions of the country. The people generally squat down instead of sitting to rest themselves ; and this habit prevails over China as well as India. From a habit of doubling themselves up in this way from childhood, the legs of a Hindoo shut together like a jack-knife. I have addressed them many times sitting down flat on the floor instead of using seats. When they wish to remain in a resting position for a long time, they seem to choose this instead of the squatting method I have named. I have seen them sit right down flat in the dust of the street to listen to Bazaar preaching.

#### BAZAAR PREACHING.

I may as well say in this as in any place, that Bazaar preaching is simply preaching in the

market-places as was customary in the time of the Apostles. In India every town has one or more market-places, according to its size, where people meet to buy and sell, not only food, but every thing else they have occasion to buy or sell, and consequently great numbers of the people gather at these places on the Bazaar or market-days, and the missionaries take advantage of these times and places to preach the Gospel to those who will not take the time nor pains to hear it elsewhere. In this way a great amount of Christian teaching is continually done, and I believe a good deal of good seed sown that will yet bear fruit.

“ TWO WOMEN GRINDING AT A MILL ”

may be seen every hour in the day in the cities and villages of India. The mill consists simply of two stones about the size of an ordinary grindstone. The upper one has a hole through it, through which the grain is poured with the hand, being taken up by handfuls. This stone revolves horizontally on the one beneath it, and is kept in its place by a standard made fast in the lower or “nether mill-stone,” and passing up loosely through the upper one. Another stick is made fast in the upper stone, which each woman seizes with one hand, both sitting flat on the

floor, and the meal that is made by this process, being thrown out by the centrifugal motion of the upper stone, after awhile, as they continue their work, gets mixed up with their bare feet and toes, and perhaps will even cover up their feet. But feet, toes, and meal are easily separated, in fact if not in imagination. The wheat, barley, maize, corn, peas, etc., are prepared for food.

THE "HOUSE-TOP,"

which will be associated in the minds of the readers with the two women grinding at a mill, is also an interesting feature of Eastern scenery. The roofs of the houses, very many of them, are flat, and made of a cement as hard as stone, and form an excellent place, out of the noise and bustle of an Eastern city, for private recreation, or for meditation and prayer. These house-tops form a delightful promenade for evening, and many persons in the hot season sleep there.

LEATHER BOTTLES.

The method of carrying water to supply the household demand, and to sprinkle the streets, will at once arrest the attention of an observing traveler. I first saw it in Calcutta. The skin of a goat is taken off the animal whole, as we are accustomed to skin foxes and other animals

whose skins are to be stuffed. The skin is tanned in this form and taken to the well and filled, and then strung over the body of the water-carrier so as to rest on his left hip with the feet upward, like carrying a goat with his back down by the legs on the left hip.

Men who follow this business do nothing else. Their fathers and their grandfathers carried water in this way before them, and they expect their children, for a hundred generations to come, to do the same. The water is emptied out without taking off the strap that goes over the shoulders, by holding that part of the skin that comes off the neck in the hand, and thus emptying the water into any vessel prepared to contain it.

By a dexterous movement of the hand while the water is being emptied, the streets are sprinkled in this way by means of goat skins on men's backs. The bottles mentioned in Scripture were of this character. The habit of thus carrying a wet burden during the whole of one's life-time often results in deformity. But the conservatism of the East never thinks of doing any thing differently from the way in which the fathers did it.

#### SALUTATIONS.

The method of salutation among the natives of India, both Hindoos and Mohammedans, dif-

fer from ours and from that of the Chinese. While we shake each other's hands, and the Chinese shake each man his own hands, the Hindoos place the palm of the hand upon their forehead, and as they utter the word *salam*, which means *peace*, they make a very low bow. In case of unusual respect, they touch the ground with their hand, and bow their heads almost to the ground. The Hindoos are much more deferential to Europeans than the Mohammedans.

#### GATEWAYS

are noticeable institutions in India. Though the cities are not walled as in China, yet over certain streets there are immense large and expensive gateways, costing in some instances not less than a hundred thousand dollars. So the great temples and tombs of the Mohammedans, some of them the finest buildings in India or in the world, have their gates, one on each side, making four immense gates, even though there be no walls about these edifices. These gateways span the streets by very high archways, which the bees have utilized by making them the depositories of great quantities of honeycomb—how well filled I could not tell, as they were not accessible. The bees, however, have not the same notions of frugality as with us, as

there is no cold Winter to provide for ; and unless they are wiser than men, are not likely to be very provident in a tropical climate.

#### FEW FEMALES VISIBLE.

Another peculiarity of both India and China is the few females that are seen by the traveler. Probably not one female to a thousand males is seen in a trip through India, and these of the lower castes. When a woman is married, especially one belonging to the higher castes, she is as good as dead and buried to all the world outside of her husband's inclosure. She is his slave, and is supposed to have no interest in the great outside world. Of course with such an estimate of woman's function, her education would be likely to be neglected, and, with rare exceptions, this is the universal rule. Before there can be much hope for India, female character must by some means be elevated. Their isolated and ignorant condition prepares them to be the most zealous devotees of idolatrous superstition ; hence they are more unwilling than the men to give up idolatrous practices, and embrace the only religion that ever did or ever can truly elevate woman. The subject of female education is beginning to attract the attention of the more enlightened of the native princes and rajahs ;



and the determination on the part of the Church at home to send out females as teachers of zenana schools, I think a most excellent expedient for introducing Christian education into places from which it has hitherto been excluded by strong walls. One may already see two men carrying something between them on a pole, resembling a sack of wheat or a bunch of feathers. It is a female, shut out from the gaze of men, being carried to the zenana schools. They are greatly delighted in being able to read, and thus have opened up to them a means of rational enjoyment unknown before. And by this means our female missionaries get the opportunity of preaching Christ to females who, whenever enlightened, are no more satisfied than men with the absurdities of heathen idolatry.

## XLI.

### HEATHEN WORSHIP OF INDIA.

**I**T was peculiarly fortunate for me that I happened to be in Allahabad during the Great Mela. These Melas, in the first place, were great religious meetings among the Hindoos, and devoted wholly to their peculiar worship. In later years, however, they have taken on a semi-secular character, and are gradually growing into fairs as well as religious festivals. There are hundreds of comparatively small Melas held in different parts of India, but besides these there is a Great Mela held once a year. This grand convocation has twelve sacred cities or places where it meets, taking them in turn, so as to get round once in twelve years. This year it was held in Allahabad—the city of God. The number of persons present was eight hundred thousand. The convocation lasts a month. A temporary city of booths and tents, with hundreds of streets and alleys, is erected for the accommodation of the

people thus assembling. The plat of ground selected this year is the point formed by the junction of the Jumna and the Ganges. Both rivers are looked upon as holy, and the mingling of waters at the junction peculiarly so. While these Melas are places for the sale and exchange of commodities, the great business is religion.

The Fakirs, a sort of Hindoo priests, originated and keep up these great annual gatherings. At the late Mela there were thirty-seven thousand of these Fakirs. Here they make their principal collections for the year, and here they perform their feats before the people with more convenience to themselves than to go all over the country to find them. The more outlandish these Fakirs behave, and the more unlike other human beings they can act and look, the greater is their power over the masses. So deformities and monstrous developments, in either men or animals, are brought here as objects of worship. It seems as though Satan had full control over these ignorant masses, especially at these times.

In this extemporized city of which I have spoken, different flags flying indicate different departments of worship or different orders of priests. In some places the people were going through the most fantastic contortions, accompanied with rude instrumental music and the

chanting of prayers. Some were dancing with all their might, others screaming as if run mad. At the junction of the sacred rivers—the Ganges and the Jumna—where the waters mingle together, thousands of men and women were bathing. Men would wade into the water up to their waists, then dip up water in their hands, and pour it out, apparently, as an offering to the sun, turning their faces toward that luminary and looking at it steadily while lifting water continually with the hand and pouring it out again. Others would immerse themselves scores of times in succession. Husbands would lead their wives into the stream, covered up with rich silk thrown over their heads. These women, after thus being led into the water to their waists, would immerse themselves, like the men, by dipping their heads under water as many times as they could endure this kind of immersion. Others would fill their hair with mud, and daub it all over their bodies, and then wash it off again in these holy waters. To show their good-will for the water, they had brought *marigolds* by the million, and scattered them all over the water where the two rivers mingle. Others were washing out their mouths and ears as a part of their great annual ablution.

The Fakirs and Brahmins, in their respective portions of the newly extemporized city, were

superintending the worship, and performing such rites and works of worship, mortification, or torture as would appease the gods or attract the attention of the ignorant masses. Sometimes the Fakirs would form a procession, and move from their quarters to the river, a mile or more, in a perfectly nude state, laying aside the last rag that natural decency prompts them to wear. Such a movement was regarded, even by the female worshipers, as peculiarly meritorious. All these miserable creatures, as far as I saw them, went naked, with the single exception of the rag alluded to, which they laid aside on extraordinary occasions. Their bodies were daubed all over with mud of different colors, some yellow, some a whitish clay, some blue, or whatever shade would seem to give them the most filthy and hideous appearance. Their hair, which they never comb, and which is full of vermin, they stick together with disgusting compounds which give it a wholly unnatural color, as well as a most loathsome aspect. They eat, as a proof of extraordinary sanctity, the most disgusting materials it is possible to conceive, but not decent to relate. They lie about naked, and look for hours together at the sun, a great deity among the Hindoos. Others of them were in cages made of bamboo, having taken a vow never to come

out of these places, or, in some cases, to remain in the cage for a certain number of years. Some immure themselves in dungeons, and take a vow never to see the light, in order to obtain extraordinary sanctity. Others take a vow not to speak a word in ten years, or during their lifetime, and yet others bury themselves in the ground. Some lift up the right hand, and vow never to put it down again, supposing, certainly, that such self-torture will secure them a place in heaven. Others close the hand until the nails grow entirely through them, coming out on the back side of the hand. I met one poor creature who had made a vow to go to a certain shrine, fifty miles distant, by measuring the whole space with his body; and, not content to measure it once, he had vowed to repeat the process of measuring *eleven times*. So he took eleven round stones in his hand, the stones as large as good-sized chestnuts, and laid down in the middle of the dusty road. The first time he laid down his body he laid down also the eleven stones. When he got up he would pick up one of them, then stretch himself on the same spot again, and, as he rose, pick up another, and so on until he had picked up the whole eleven; then he would throw his body forward another length, and repeat the process as before. When I saw him he had

already walked about five miles, and had forty-five miles more to make. Of course, such a journey is equivalent to measuring five hundred and fifty miles with his body. Dr. Waugh and myself remonstrated with him on the folly and wickedness of such a waste of time and strength. He seemed to have doubts whether it would all do any good, but said he was obliged to do it. At the Mela near Allahabad we saw one man—naked, of course, as all the Fakirs are—swinging with his head downward, and a rope tied round one of his ankles. He had a frame of bamboo poles made in the shape of a common gallows, twenty-five feet high, with the rope round the center of the cross-piece, and of such a length that his head would just fairly clear the ground. A boy, with another rope attached to the one on which the deluded victim was suspended, was swinging him several hours each day. When these wretched devotees have performed all that I have described, and yet worse things that I dare not name, the deluded Hindoos will then do any thing they tell them, esteeming it an infinite privilege to *drink the water* in which they have washed their filthy feet. I never was so strongly impressed before with Christ's words inviting all that "*labor and are heavy laden.*" Surely these people need the Gospel.

## XLII.

### OBSTACLES TO MISSIONARY LABOR, AND THEIR PROVIDENTIAL LESSONS.

**T**HE frequent return home of missionaries to distant fields has been a matter of some anxiety at home, but much more to the missionaries themselves. When the whole subject comes to be perfectly understood at home, there will, I am sure, be the most entire harmony and good understanding between the missionaries and the Church, as well as between the missionaries and the Missionary Board.

The climate of India—and the same is true of Southern China—is very debilitating to foreigners. Long-continued residence in these countries, without returning to a cooler climate from time to time, is certain to be followed by impaired health and an early death. Various efforts have been made to establish sanitariums in the mountains, both in India and China, and with some good results. But physicians in both countries



say that neither these nor any other expedient known can do away the necessity of a return home occasionally for the purpose of recruiting both body and mind. During the Winter season the weather is delightfully pleasant, but there are six months in the year in which the heat is like the breath of an oven. All movements in the open air must be abandoned or nearly so, and every effort resorted to during this season to keep breathing. Some remarkably strong constitutions can stand it for one, two, or three years to work on through this terribly hot weather, but such temerity is soon to be visited by the penalty affixed to this imprudence at no distant period.

The English Government, as the result of long experience in India, have found it good policy, financially, as well as every other way, to allow men in the civil service to return home after eight years, and spend two years in recruiting. After this they remain in India five years, and are allowed again to return; and during twenty years they are allowed to return three times, at the expiration of which they are released altogether, with a pension for the remainder of their lives.

Something of the same sort, so far as returning home to recruit is concerned, is beginning to be felt to be a necessity by all Missionary Boards who have for any considerable time had a force

in these fields of labor. That missionaries going to distant fields should be expected to make these fields of labor their *life-work* is proper. It costs the Society a large amount of money to send a man to a foreign field, pay his salary while he acquires the language, and pay a man for being constantly with him as his teacher. And it is but reasonable that men thus fitted for usefulness to the Church, at the expense of the Missionary Society, should devote their lives to its interests. But this by no means implies that there is any propriety in a man's remaining and dying in India, when by recruiting for a couple of years he might be efficient for another ten years to come, and so on from time to time. It is certainly better to save a man's life who is already prepared for efficient service in the Missionary field, than to have him stay and die when he is just prepared to be most useful, and then take up a new man and prepare him to be useful, and leave him in like manner to die. From what I have already seen, and I have carefully studied this question, both among our own and other missions, I know that the missionaries are exceedingly averse to coming home to recruit as long as they can possibly get along where they are, and this unwillingness frequently leads them to remain so long that they can never fully regain their health

again even by leaving their fields for a time. This state of things is a part of the order of God's providence, and may just as well be accepted as such first as last. It is a part of the cross of Christ as embodied in missionary labor. Foreign missionary work, at least so far as India and China are concerned, is particularly severe on American females, and all I have to say in regard to men applies to them in all its force, with this additional fact that they usually require to return and recruit their health two or three years sooner than men.

Besides all that has been said on the debilitating effects of the climate, there are other reasons why our missionaries should be allowed to come home occasionally. Without witnessing it, one can not realize what a difference there is in the entire mental and moral atmosphere between a heathen and a Christian country.

While one is bright, and cheerful, and hopeful, and warm, and enterprising, the other is dark, and dreary, and cold, and stagnant, and desponding. It revives the spirits, and gives new vigor and life to the whole man to return and see how Christianity moves the world ; to feel its warm sympathy and breathe its heavenly atmosphere. They return to their work much more vigorous and buoyant, in soul and body, for a season of contact

with Christian hearts and homes in their native Christian land.

Let me urge the Church at home, when these missionaries come among you to recruit failing health receive them cheerfully to your hearts. For God's sake do not add to their afflictions by implied censure of their course! If you had seen them melt as I have done, in anguish, when the truth could no longer be concealed that they must leave their work, I know you would rather soothe than further afflict them.

We may make up our minds just as well first as last, that our missionaries for these foreign fields must at all times exceed by about one-sixth the actual working force, or perhaps be a little larger fraction. In counting the cost of proclaiming salvation to every creature this must be taken into the account.

It seems to me there is an important lesson for the Church in facts which we have been discussing; namely, that we should conduct all our foreign missions with a view to their becoming self-supporting at the earliest period. In missionary speeches men sometimes indulge in a calculation as to how many men and how much money would be necessary to supply the whole human population with the Gospel. It is one of the most impractical schemes ever dreamed of, to think of

supplying the teeming millions of India or China with the Gospel from a foreign country. All that can be hoped for is, that the Gospel will be introduced, Churches organized and put in a shape to take care of themselves, and, in turn, diffuse the blessings of Christianity through the great mass of human society. This is the Gospel doctrine of the leaven of the heavenly kingdom.

When Paul established Churches, as a missionary he had not behind him a great Missionary Society, with its Treasury and its Board ; still he organized Churches, and put the responsibility upon them of taking care of themselves. I believe we must imitate the apostle in committing more fully and more rapidly the work to native preachers. It is true they often fail to come up to the full measure of the Christian standard, and sometimes make bad failures. But so they did in the times of the apostles, and so they sometimes do in our own times. I believe faith in God, and faith in the work of God in heathen lands, requires the reposing of this confidence in our native brethren.

Questions of the gravest moment connected with this subject already press upon us. I believe there is now material sufficient for a fair Annual Conference of *native* preachers in China, and for another in India, but I did not consider myself as

having authority to organize such *native* Conferences, without certain adjustments, which the General Conference only is capable of making. But I am satisfied that in both countries the putting of this responsibility upon the *native* preachers will have to be done, before any thing on an extensive scale will be accomplished by way of evangelization. For obvious reasons, mixed Conferences in either country will be but temporary expedients. The great work of evangelization must be accomplished by native preachers raised up in each country respectively.

## XLIII.

### AN INSIDE VIEW OF OUR INDIA MISSIONS.

**I**N a former chapter, some of the difficulties in the way of introducing Christianity into India and China were stated, and some of the methods employed by the missionaries to overcome those difficulties. I propose in this to continue the subject.

In addition to bazaar preaching, schools have been resorted to as a means of getting the attention of the natives, and at the same time imparting valuable religious instruction to their children. Such schools always have the tendency to make the scholars friendly to the missionaries, and prepare them to listen to the Gospel message. But there is generally at first a strong prejudice even against these schools, and but few of the children can be gathered into them. But as the schools progress, and the improvement of the children is seen by the parents, this prejudice gradually subsides, and the school enlarges. In

India the government sustains half the expense of all schools taught by missionaries, where the requirements of the government are complied with. In this way something has been done toward training the rising generation to larger and more Christian views than have hitherto prevailed.

In addition to this, orphanages have been established, both for males and females. These orphanages, while they impose more labor, devolve a higher responsibility, and are attended with much more care than ordinary schools, in turn promise much better results. Our missions have the complete control of the children sent to the orphanages, extending to the right of *betrothal*, a very important matter in countries like India and China, where betrothals are usually made for the children while yet in infancy; and frequently the religious training of a child is thus neutralized by the heathen connections which this early betrothal has established.

In India our male orphanage is established at Shahjehanpore, under the superintendence of Dr. Johnson, whose labors in this behalf have been most indefatigable. Some help is afforded by the government to these orphanages, as indeed there ought to be, and the results are very encouraging to the Church. The results of a



few years of Christian culture are so marked, that they can not fail to convince the most skeptical of the unspeakable superiority of Christianity over all the forms of heathen idolatry. I was greatly encouraged when I saw how much the most unfortunate children of heathenism can be elevated in a few years. Many of the boys are preparing to preach the Gospel in India, and many others to take a high position as Christian gentlemen and philanthropists in their native land.

The female orphanage at Bareilly is under the care of brother and sister Thomas, and is in a most flourishing condition. The girls are intelligent, cheerful, and successful in acquiring an education, and contrast astonishingly with those who, though much above them as to birth, have not enjoyed the Christian privileges which, in the providence of God, have fallen to their lot. In both orphanages the children are taught some trade or branch of industry, by which they can support themselves. The females of the one institution become the Christian wives of the other. I examined them in their studies, as well as looked after their Christian character, in both schools, and was greatly delighted with each. They deserve the prayers and sympathies of the Church at home.

The other schools in India are not mixed as with us, but boys and girls are taught separately, and into the *zenana* or female schools established among the natives no man is permitted to enter. In these schools Christian text-books are used, and the Bible is read and studied.

I think the plan of sending out females to labor in the *zenana* schools an excellent one. The ignorance and consequent bigotry of the female portion of India is one of the greatest hindrances to the Gospel.

These and other schools among other missionary organizations, as well as those established by the government, are, I think, slowly creating among the young something of that feeling of nationality and patriotism so much needed in India.

As to what portion of the time of missionaries should be devoted to school-teaching, as well as to what branches should be taught in these mission schools, there is not entire harmony of opinion in the mission itself. One portion believes that too much time, comparatively, is devoted by the missionaries to these schools, particularly in teaching the *English branches*. Vernacular schools, it is alleged by this party, are taught at a mere fraction of the expense of affording an English education, and can gener-

ally be managed by native Christians, under the control of our missionaries, while they open to us as effectually as the English the doors of usefulness to the pupils and through them to the parents, and thus allow the missionaries the more time to devote to the more appropriate work of preaching the Gospel.

It is said, on the other hand, that by failing to teach the English schools we fail to impress the higher classes of educated mind, and consequently fail of that commanding influence which we might otherwise wield for Christianity, and some recent and powerful revivals are instanced as showing the great usefulness of English schools. It is said, on the other hand, that an English education presents a strong temptation to the student to seek lucrative employment in the English service, and to be unwilling to preach the Gospel without salaries corresponding somewhat with those offered in the civil service.

The majority of the mission are in favor of English schools, and of expending large amounts in erecting commodious buildings for superior educational advantages, at least in a few central localities.

Our schools in India—English and vernacular—amount to *one hundred and fifteen*, and the number is rapidly increasing. To a person at

home such a number of schools would seem appalling, if they are all to be managed by less than twenty missionary families. But it must be remembered that the great majority of these schools are managed almost entirely by the natives, only requiring the occasional supervision of our missionaries. Still the number of schools will appear disproportionately large to persons away from the scene of action.

There is another reason why the missionaries in a foreign land shall desire numerous schools, which has not occurred perhaps to most of our readers, but which will readily occur on being stated. The missionaries go to India with the sole purpose of laboring for the salvation of the people, and this continues to be their leading desire. But in process of time, as they have entered upon their missionary labor as their "life-work," they come to look upon India as their home, and the ties that bind them to their native land weaken, and those binding them to the land of their adoption grow stronger, and they long to see things as they have seen them at home. This naturally leads them to desire large missionary appropriations for school purposes. This feeling is perfectly natural, and, I will add, proper, so far as desiring every blessing in the land of their adoption. But it is not so clear that all things

desirable in a heathen land should be placed there at the expense of the Missionary Society. Many of them will come in the order of God's providence, and in accordance with his promise, as the legitimate result of seeking first the "kingdom of God."

One thing is perfectly evident to my own mind, namely, that with our present strength in India our educational labor is comparatively too great. Our missionaries are overworked; and I should say that there ought to be contraction rather than enlargement in the number of our schools, even if our missionary force were doubled.

There is a project, however, which seems to me of great practical importance, on the subject of providing a school for the benefit of native helpers. One of our missionaries, whom God has blessed with means, offers, under conditions which appear to me perfectly reasonable, to *endow such an institution*. I have no doubt that such a school, well managed, will be a great blessing to the India Mission, and it will be to Indian Methodism what our mission school at Frankfort is to German Methodism, and with this noticeable resemblance, that each of them owes its existence to the munificent liberality of a single man.

For myself I entertain serious doubts whether our mission calls us to become teachers of En-

glish schools in India to any considerable extent. The natives will be converted, if at all, through the preaching of the Gospel to them in their own native tongues. There are already in India forty-three colleges and collegiate institutes, besides the Calcutta University. It is true these schools do not teach Christianity. But the Gospel is capable of becoming to them the power of God unto salvation after they shall have been educated in these schools.

Let the government do the burden of literary education, as she ought to do, and let the missionaries do the work of evangelization, and so both forces shall work together for the furtherance of Christ's kingdom.

During the centenary year our brethren in India, grateful to God for his goodness, and desirous of making a memorial thank-offering, pledged each a sum of money as a nucleus for the endowment of a college in that country, to be under the patronage of the India Annual Conference.

As yet it is very evident that a college proper is a very impracticable thing in India, and is so regarded by the brethren themselves; but they have put their money where it is increasing in amount so as to be ready when the fullness of time shall come. It has been suggested that the proposed school for the education of native

preachers might be a branch of this institution, and, with the very generous proposal above alluded to, might soon go into practical operation. Such a school will enlist the sympathies of benevolent men at home as well as in India, and I do not see why this project may not succeed.

#### XLIV.

### THE MISSIONARY FIELD IN INDIA.

OUR missions in India are situated in one of the most fertile and populous portions of Hindostan included within the provinces of Oude and Rohilcund. Extending over an area not larger than an ordinary Annual Conference, they embrace a population of from fifteen to eighteen millions of souls. These missions are mostly embraced in the valley of the Ganges, but extend into the hill country on the side of the Great Himalaya Range. The native population is divided into Mohammedans and Hindoos. The Hindoos are the more numerous, but the Mohammedans have most energy, are more violently prejudiced against Christianity, and are more corrupt in their morals. The Hindoos have innumerable idols, and are shockingly debased by the system of falsehoods which have deluded them from age to age. The Mohammedans have no idols, but they worship the



tombs and relics of the dead; attribute miraculous virtues to the water flowing from the grave of the deceased Prophet, worship the foot-prints and hand-prints of the great Prophet preserved in marble in their tombs and mosques, are remarkably punctual in their hours and acts of devotion, and utterly impatient of any opposition or contradiction. To all outside of their own pale their religion seems to be one of hatred, and not of love, while their habits of sensuality are vile and abominable beyond all conception.

With both Hindoos and Mohammedans women are regarded as the ignorant, unquestioning slaves of their lords, and with both there is a fossil conservatism utterly opposed to all change. The women, on account of their profound ignorance of the outside world, are more violently bigoted than the men.

The various and multitudinous castes constituting a part of the religious system of the Hindoos are, perhaps, the strongest chains with which Satan has bound the minds of these deluded millions. The Hindoos have so long been a downtrodden race—first, perhaps, by tyrants among themselves, then by the Mohammedans, and last by the English Government—that there is no longer a particle of national or patriotic feeling among them. They are taxed to the last

degree, and have been for ages, so that life is a continued struggle. With one of the richest countries in the world, the great mass of them are in the most abject poverty, and have no hope before them or their children but a continuation of the same degradation.

While I speak of the British Government, in its policy toward India, as tending to keep the people poor, I wish to say at the same time that many of the agents of the government in India are noble specimens of Christian gentlemen, doing what they can to elevate the masses, and favoring all missionary efforts among them, and contributing largely of their means to Christianize the people. The English are building numerous railroads and other fine roads, and establishing many schools in India; but the people of India foot the bills for all these, as it is proper they should if they could reap the benefits; but their ruinous taxes prevent their having any thing to spare from the products of the soil, or at least much less than they ought to have to spare.

It is said, in answer to all this, that the people are much better off with English control than they would be without it, left to their own miserable misrule. And this is undoubtedly true. But this does not excuse this state of things. The condition of India would be vastly better than it

is if the government was more paternal, if the taxes were reduced fourfold, and if the people were taught to have some personal interest and influence in the affairs of government. As a rule, there is a haughty, overbearing control exercised, under the notion that a strong government is needed for a degraded people. But the strongest government is the one which lies deepest in the hearts of the people, and more kindness will require fewer bayonets, and, above all, will more favorably impress a heathen people with the superior claims of the Christian religion.

In many cases the personal habits of Europeans are directly in the way of Christian efforts among the heathen. I believe in this respect there is a great improvement at present over the past years in the history of this country. The thousands of *Eurasians*, as they are called—that is, men of mixed blood, half European and half Asiatic—tells its own story as to the morals of former Europeans. This mixed race, be it remembered, has not sprung from the marriage relation. This class of people, as a general rule, are most unfortunately situated, finding but little congenial feeling in one race or the other.

It is, perhaps, too much to expect that a secular government, in the present condition of the world's progress, should be conformed to Chris-

tian principles. We can not predicate this of our own nor of any other. But still it is necessary to take these facts into account, in order to have an inside view of our missionary field as it is. While the government, in some of its workings, puts great hinderances in the way of the conversion of the heathen in India, and the universal habit of using enormous quantities of alcoholic drinks in another instance, it, on the other hand, in the good providence of God, assists our missionary work in many ways.

Our missionaries have protection in preaching the Gospel every-where, and in a great many instances have the hearty co-operation and sympathy of English officials. This goes a great way with the natives, who have great veneration for high position.

With all its defects, the natives see a vast superiority in European over their own civilization. The contrast between the English and native portions of their cities, the one with its wide, clean streets and comfortable dwellings, and the other with its narrow, dark, and filthy alleys, with mud houses without windows or floors, is marked indeed.

The superior condition of our women as compared with theirs is beginning to attract the attention of the more thoughtful among the natives,

and already some of the weal thy rajahs have contributed largely toward establishing schools for female education.

The English schools established in India by the government, while they are wholly neutral in religion, as between Christianity and idolatry, do, nevertheless, in some sense, prepare the way for Christianity; for as soon as they are enlightened by science only, they see the absurdity of their former idolatry, and are so far prepared to give to Christianity a candid hearing.

It is easy to see that both Hindoo idolatry and Mohammedanism are losing their hold on the minds of those who still show them an outward deference. I have talked with intelligent Hindoos, with the red paint on their foreheads, indicating that they had faithfully attended to their religious rites, who, nevertheless, told me they had no faith in these mummeries, and felt the heathen yoke that was upon them an intolerable burden; deploring caste, and mourning over the degraded condition of their women. They will do utter violence to their doctrine of caste when it can be done without exposure. I speak now of many of the more intelligent among them. Mohammedans have made similar confessions to me, saying they felt at liberty, so far as any conscientious scruples were concerned, to violate the require-

ments of that religion. Besides all this, there seems to be a sort of foreboding in regard to many particulars that their ancient religion is about worn out. One is, that after about thirty years more the Sacred Ganges will lose its virtue. The day is dawning on India. May the Sun of Righteousness, with healing in his beams, soon rise upon her!

## XLV.

### INSIDE VIEW OF MISSIONARY WORK IN INDIA.

**B**UT few persons at home have any adequate conception of the real nature of missionary work in foreign fields. They know that the Lord has commanded the Church to go into all the world and preach the Gospel to every creature ; but of the difficulties to be overcome in obeying this great command, they know but very little. A missionary can not send on an appointment as at home, and expect when he gets to the place to find an attentive congregation assembled, ready to give him a candid hearing, and prepared to understand and appreciate the Gospel message.

A new and difficult language, with idioms wholly different from any thing to which he is accustomed, must be mastered, requiring long and patient study. A native teacher must be employed, whose pronunciation of sounds, and breathings, and gutturals must be imitated with

painful efforts, which will be pronounced failures until there is a strong temptation to fear that all efforts will be failures. The slightest variations, intonations, or inflections, inappreciable by the unpracticed ear, must be dwelt upon with all but everlasting repetition. Such variations, while not important to a knowledge of written language, are all important to him who speaks it. Differences in sound that can hardly be detected at first, will give wholly opposite meanings, and on this account many vexatious and mortifying mistakes occur with beginners. Thus, years must be spent in this patient, anxious toil before one can feel confidence in addressing an audience in a strange language. It is said that in some of the Eastern languages quite a number of different meanings may be given by the different intonations of the same word. We have something of this in the English language, but far less than in some others; and yet we know with what difficulty foreigners acquire a perfect mastery of the English. Indeed, it is never done except when begun before the middle period of life. Hence the necessity of missionaries entering on their work when they are young. A good ear and great flexibility of vocal organs are necessary. A man in middle life begins to be stereotyped in all respects, and any change becomes



much more difficult. As a general rule good singers most readily acquire a spoken language, for reasons that are obvious from what has been already stated. It is greatly desirable that the children of missionaries should in turn become missionaries, for to them the foreign language is their vernacular. They acquire without effort what by others is obtained only by long and exhausting labor. Only a proper zeal for the salvation of men, joined with much patience and faith, with the proper natural endowments, will overcome these difficulties. But they have all been nobly overcome by our missionaries, male and female, both in India and China.

A CONGREGATION.

After the language has been acquired, the next thing is to procure a hearing. Few people at home are aware of the difficulty that meets the missionaries at this point. As stated before, giving out an appointment will not bring them. A church must be built—they will not come to it. They are taught by their priests and teachers the most terrible and absurd things about the missionaries; such as that their presence prevents rain, produces pestilence and famine; that they kidnap children, eat them, make opium of their blood, and a thousand other absurd and

frightful things. Such alarming rumors are put in circulation both in India and China, where lying is so common, that the Psalmist might have made his broad assertion in relation to it with a good degree of deliberation.

While in China I learned an incident which illustrates what has been said above. While the frightful stories were being circulated as to the designs of the missionaries, one of the Chinese came forward and went into a circumstantial delineation of facts which had come under his own observation. He, with others, had been kidnapped and carried to England. The party, on arriving there, had been shut up, and each bled as long as it was possible without destroying life, and then were fed until they had regained their blood, to be again treated in like manner, their blood being made into opium. Just as it came his turn to be bled, he accidentally learned that the *emperor* had *paralysis*; and the emperor learning, at the same time named, that this captain had some knowledge of medicine, sent for him, and inquired if he knew any medicine in China that would cure such a disease. He informed the emperor that there was a certain plant growing upon the hill-sides that would cure him. On obtaining this information, the emperor sent him back to China, under a

strong guard, to procure the medicine. On arriving in his own country he escaped from the guard; and was thus able to furnish the positive information.

I have seen, as I have passed along, little children in utter terror hide away from me as from some foul destroyer.

To expect the native heathen to throng our preaching-places under these circumstances, is out of the question. What, then, is to be done? Shall we go into the houses of the natives and tell them the story of the Cross? They would much sooner admit the fatal cobra. No man, not even one of their own countrymen, is permitted to come into the presence of their wives.

As the only method of inducing the natives to hear, resort has been had to *bazaar* preaching. Bazaars in the East are market-places, where multitudes resort on certain days of the week to exchange commodities, buying and selling according to their circumstances. These bazaars are noisy places, multitudes crying their wares at the top of their voices.

The preacher takes his stand a little one side of the swaying mass, and begins to sing or speak. A few listen at first from motives of mere curiosity. With successful bazaar preachers the number usually increases until hundreds are often

found listening. Often some one openly disputes with the preacher, showing the claims of his own religion, and thus a colloquy ensues. Thus, day after day, and year after year, is this preaching and disputing kept up in the market-places. The preacher soon perceives whether any of the same persons are attending regularly on the bazaar preaching, and endeavors to find out their whereabouts, and puts himself in the way to have personal conversation with such as he trusts may have received religious impressions. In a number of places in India, near the place of preaching, there is a small house prepared with a convenient room, where persons wishing to inquire quietly can come and be instructed in the principles of Christianity. These rooms are called *Nicodemus* house, for reasons which will at once suggest themselves to the Bible reader. This bazaar preaching is very hard on the voice, and consequently on the health of those engaging in it, as they are obliged generally to speak very loud in order to be heard above the din of business around them. One can thus see what patient faith is necessary in the incipient stages of missionary work.

#### CONDITION OF FIRST CONVERTS.

When a Hindoo embraces Christianity and receives baptism his caste is considered as forever

broken, and he is thenceforth regarded as dead by his countrymen. His wife often at this stage utterly ignores him, and forever thenceforth will have nothing to do with him. The reception of Christian baptism is considered as closing the door forever against him.

The first converts to Christianity, both in India and China, are generally men, as the heathen women never mingle in public assemblies of any such character as to hear Christian preaching.

When enough believers have in this way been gathered together, a plain, rude church is built, or a room furnished, where they can listen to the teachings of the Gospel in a more quiet manner. Extraordinary difficulties generally confront the first converts to Christianity in every place. Their caste being broken, their countrymen will have nothing to do with them; they can neither buy nor sell any thing, nor procure employment, nor obtain any thing to subsist upon. The condition of many of our converts in India has, on this account, at first been very distressing indeed. Nothing less than absolute starvation has seemed to stare them in the face. To provide for this state of things two expedients have been resorted to, both *private enterprises*—the one an industrial school at Bareilly, under the care of brother Thomas, where the suffering converts to Chris-

tianity can be provided with something to do, and, by consequence, something to subsist upon; and these converts are thus prepared to earn a livelihood for themselves. Many branches of mechanical industry are carried on at this *Carcona*, as the institution is called, and under the skillful financiering and good management of brother Thomas it is self-supporting, while it has saved many from starvation. The other institution, provided for a similar reason, is the native *Christian village of Runnapore*—the City of Refuge, not for criminals, but for those who, on account of their religion, have suffered the loss of all things. This village is under the supervision of Dr. Johnson, missionary at Shahjehanpore. It is situated about twelve miles from the latter place. Dr. Johnson purchased eight hundred acres of jungle, or unimproved land, and invited such poor converts as were utterly without means of support to settle in the village and cultivate these lands. When I was there—January 8th—fine crops of wheat were growing on portions of this land. Over a hundred native Christians are gathered here. They have built themselves mud huts, a rude church, and are thus building up a town. There seem to be grave objections against thus gathering together in one place these Christians, where their example is

needed as a light to their heathen neighbors. There is also danger that the poor will profess Christianity for the sake of a better home than they have ever had. But what was to be done with those who, for Christ's sake, were starving to death? May God guide us!

**THE END.**

